LEARNING THE LANGUAGE OF THE QUR'AN

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Dedication

To

My son Khalid
and daughters Azra, Zohra, Salma
and Shaima Ansari

with the hope that they will in their
own way serve the cause
of the Quran

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Preface

To The First Edition

This book is an effort to teach the language of the Qur'ãn. It is designed to provide the student with sufficient skill for understanding the verses of the Qur'ãn and the hadith of the Prophet. As Arabic language has changed very little during the fourteen centuries that have lapsed since the Quran was revealed, the student that masters the book shall also be able, we hope, to easily read and translate any Arabic text, classical or modern.

We do not aim at teaching speaking Arabic. There are already many good books in the field written for that purpose. Our purpose is only to train the student in correctly reading and translating Arabic texts. However, the book will be helpful in writing correct Arabic, though it would not be enough. For that purpose, extensive exercises in composition are required which have not been provided.

The book contains thirty six lessons and nine review exercises. Usually each lesson deals with more than one grammatical point. To make the reference easy, all the grammar discussed in a lesson has been summarised at the end of each lesson. The range of grammar that is covered in the book is almost the same as is included in the syllabai of the primary and secondary classes in Egyptian schools so masterly discussed by the compilers of the renowned work, *al-Naḥw al-Wāḍiḥ* in six volumes; we have only left out a few less important items. Over and above that, we have included a rather detailed treatment of particles which is very much needed for a better understanding of the Qur'ãn.

To explain the grammar, enough examples have been given in the text, and to master the grammatical rules and cultivate the skill to correctly read unvowelled Arabic texts sufficient exercises have been provided. Most of the exercises contain sentences drawn from common language; a particular section, however, comprises only the verses of the Qur'ãn and the hadith of the Prophet. Special care has been taken not to cite an example, a sentence, a verse or a hadith, for understanding which the student has not been provided

with necessary grammatical knowledge.

To give further practice in grammar as well as revise the vocabulary given in the lessons, more exercises have been provided in the Review Exercises after each four lessons. These Review Exercises also contain some running passages from the Qur'ān, Hadith and Arabic literature. This is to expose the student to real Arabic texts and enable him or her to correctly read and translate them.

A student who has worked with this book would have translated about eight hundred verses of the Qur'ān, partly or fully, about two hundred fifty hadiths of small or medium size, and a dozen pieces from standard Arabic texts. Having gone through this exercises he or she would be able we hope to successfully translate with the help of a dictionary the test passages from the Qur'ān, the speeches of the Prophet, and the writings of some renowned men of letters from different periods of Arabic literature given at the end.

It is advised that when the student has completed the first twenty eight lessons he should read the appendices, particularly the second which discusses how to consult an Arabic dictionary. He should find out the meaning of new words occuring in subsequent lessons from the dictionary rather than look for them in the vocabulary at the end of each lesson. He is also advised to supplement his work with reading some story books written for the beginners.

The book was originally conceived during sixtees when I was at the staff of the Visva-Bharati University, Santiniketan, India. Some lessons were prepared and given to the students of Certificate Course at the University. Later they were revised to teach Arabic to students who were primarily interested in understanding the Qur'ān. A more thorough revision was made the second time when a special section of exercises consisting of Qur'ānic verses and hadiths was added to each lesson, the last eight lessons were written, and the review exercises were provided. The book was then taught to people working in offices and students studying in higher classes, and was further revised in the light of that experience. As it stands now, we can offer the book with confidence to students who

are serious in learning Qur'ānic and classical Arabic. I do hope that after successfully struggling with the book they would not be disappointed.

The first few lessons of the book were read by my friend Mr.Abrar Ahmad Islahi of the World Muslim League Office, Riyadh, and the rest were read by Dr. Samir Nuh, my colleague at the Research Centre, Imam Muhammad bin Saud Islamic University, Riyadh, Saudi Arabia when I was there. I am grateful to them for various suggestions they have made. I must also acknowledge the much needed assistance which Mr.Sayyed Mahmud, my student and friend has offered in teaching these lessons to students that attended the classes I conducted in Riyadh. Last but not the least, I am grateful to Mr.Muhammad Mushtaq Tijaravi for his help in the arduous task of reading the proofs.

May God accept this humble service to His Book.

Muhammad Abdul Haq Ansari
Aligarh

Preface
To The Second Edition

The first edition of *Learning the Language of the Quran* came out at the end of 1997, and was sold out within a short period. Jouruals in various parts of the world came out with reviews, and individual readers acquainted us with their suggestions. In the light of these reviews and suggestions the book has been thoroughly revised. To facilitate reading, the Arabic material has been put in bolder fonts; the vacabulary has been reduced, and, to make reference to it easier, the vocabulary of the entire book has been put togethert at the end; to improve the skill of correctly reading Arabic passages, the vowel signs on the hadith part in Review Exercises have been removed; some passages from classical Arabic that were found difficult have been deleted and easier ones from modern Arabic writings have been added.

With these changes, I hope, the book will better serve the purpose for which it has been designed.

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INTRODUCTION

Arabic Language

Arabic is the language of hundred eighty five million people living in the Middle East and North and North-East Africa. It is also read by more than one billion Muslims throughout the world and understood and studied by their religious scholars as it is the language of their sacred book, the Qur'an. It was first developed by people living in the north-west and central region of the Arabian peninsula. Ancient Arabic literature which has come down to us consists mainly of poetry and short compositions that originated in the sixth and seventh centuries. The Qur'an was revealed in this language and is the matchless embodiment of all the beauties of that language. After the Qur'an there has been little change in Arabic grammer; Arabic literature still looks to it as the measure of its excellence. Spoken Arabic today differs from country to country, but written Arabic is the same throughout the Arab world.

Arabic is a Semetic language. Only a part of its alphabet have real equivalents in Indo-European languages. Others are represented in Roman characters with the help of some diacritical marks. In forming words, the letters undergo some changes and are combined with others according to certain rules. For students who are exposed to Arabic for the first time, the letters and their pronunciations, their equivalents in English, and some rules governing their combination are given in pages following the Introduction. However, they must consult books which have been written for the purpose, and spend some time reading and writing Arabic before proceeding with this book.

2. Signs

All the twenty eight letters of Arabic are consonants, there are no vowel letters. The function of the vowels is performed by some signs which are called *fatḥah, kasrah,* and

ḍammah. In English they are represented by a, i, and u respectively. When *fatḥah* is followed by the letter *alif* (ا), or *kasrah* is followed by *yā* (ى) , or *ḍammah* is followed by *wāw* (و), the vowels are elongated, and are represented with a line above these letters like ā, ī and ū.

fatḥah

short	:	(ـَـ)	e.g.	دَ=da,	رَ=ra
long	:	(ـَـا)	e.g.	دَا=dā	رَا=rā

kasrah

short	:	(ـِـ)	e.g.	دِ=di,	رِ=ri
long	:	(ـِـى)	e.g.	دِى=dī,	رِى=rī

ḍammah

short	:	(ـُـ)	e.g.	دُ=du	رُ=ru
long	:	(ـُـو)	e.g.	دُو=dū	رُو=rū

sukūn

A consonant that does not carry any of these three signs is often marked by *sukūn* or stop, which is variously represented through a small circle (ْ), or a small *dal* (ـدـ). For example:

دَرْس=dars   زِنْ=zin

Dipthongs

There are two dipthongs in Arabic: one, *fatḥah* followed by the letter *yā*, and the other followed by the letter *wāw*.

ـَـى=ay, e.g. رَى=ray   وَى=way

ـَـو=aw, e.g. ذَو=dhaw   لَو=law

Tanwin or nunation

Nouns when indefinite usually take at their last letter two *fatḥahs* (ـًـ), two *kasrahs* (ـٍـ), or two *ḍammahs* (ـٌـ), and are pronounced as *an, in* and *un*. Because of this *nun* sound in them these signs are called *tanwīn* or nunation. For example:

وَرْدَةً=wardat-an   دَارًا=dār-an

دَارٍ=dār-in   أرْضٌ=arḍ-un

The last alif in دَارًا is not a letter; it is only the bearer of the *tanwīn* of *fatḥah*.

Shaddah

When the shaddah sign (ـّـ) is put on a letter, that letter is read twice. For example:

رَدَّ=radda　　دُوِّنَ=duwwina　　رَبٌّ=rabb-un
ذَمَّ=dhamma　　دُرٍّ=durr-in　　أُوَدُّ=awaddu

5. Grammatical structure

Parts of speach: There are three basic parts of speech in Arabic: noun (*ism*), verb (*fi'l*), particle (*ḥarf*). Pronouns (*al-ḍamīr*), adjectives (*al-sifah*) and demonstratives (*ism al-ishārah*) are classed under noun. Verbs have three basic forms: perfect (*al-māḍi*) which indicates a past action or happening; imperfect (*al-muḍāri'*)which indicates some action that takes place in the present or shall take place in future; and imperative, positive (*al-amr*) or negative (*al-nahy*). The imperfect has also its jussive (*majzūm*), subjunctive (*manṣub*) and energetic (*muwakkad*) forms. Under particle (*ḥarf*), are grouped all small words that function as preposition, (*ḥarf jarr*), conjunction (*ḥarf 'atf*), interrogatives (*ḥarf al-istifhām*), vocatives (*al-nidā*), and so on.

Gender: Nouns are generally masculine. Feminine nouns are those which are naturally feminine, or have one or the other feminine ending, or represent parts of the body that are double. Only a few are feminine by convention. There is no neuter gender in Arabic.

Numbers: There are three numbers in Arabic, singular (*wāhid* or *mufrad*), dual (*muthannā*), and plural (*al-jam'*). Both the duals and the plurals are formed according to set rules. But some nouns have irregular plurals which are formed on various patterns.

Cases: There are three cases in Arabic; nominative (*marfū'*), accusative (*manṣūb*), and genitive (*majrūr*). A singular noun that carries *ḍammah* at its last letter is called *marfū'*, and the sign as case ending is called *raf'*. When it carries *fatḥah* at its last letter it is called *manṣūb*, and the sign as case ending is called *naṣb*. And when it carries *kasrah* at its last letter it is called *majrūr*, and the sign as case ending is called *jarr*. The subject in a sentence,

to give an example, is nominative (*marfū'*), the object is accusative (*manṣūb*), and the noun governed by a preposition is genitive (*majrur*). Dual and regular plural nouns also inflect according to certain specified rules. Similarly, differences in gender affect their inflection. What is true of nouns is in general true of adjectives. Pronouns and demonstratives also inflect according to number, gender, and case.

Mu'rab and ***Mabni:*** Nouns which take different signs (*i'rāb*) in different cases are called *mu'rab* or declinable. But those that remain constant, and are not affected by changes in case are called *mabnī*, non-declinable. The distinction between *mu'rab* and *mabnī* is not confined to nouns, adjectives, pronouns and demonstratives. It is also extended to verbs. Imperfect verbs, for instance, suffer some changes when they are jussive (*al-muḍāri' al-majzūm*) or subjunctive (*al-muḍāri' al-manṣūb*). They are therefore classed with *mu'rab* words. The perfect and the imperative do not undergo any change, and are therefore *mabnī*. Particles (*ḥurūf*), in general, are *mabnī*, because they remain constant.

Tenses: From the point of view of tense, the verbal sructure in Arabic is very simple. We have basically two tenses, the perfect (*al-māḍī*) and the imperfect (*al-muḍāri'*). The perfect may be translated as simple past, present perfect, and with the addition of some auxiliaries as past perfect or past continuous. The imperfect may be translated as present or future, simple or continuous, as the context requires, though with the addition of some particles futurity is determined. On the other hand, all regular verbs, perfect, imperfect and imperative conjugate according to person, third (*al-ghā'ib*), second (*al-ḥāḍir*), first (*al-mutakallim*), and according to their gender and number.

Roots: Most Arabic words whether nouns referring to persons, things, places, times, and instruments, or adjectives, verbs, infinitives, and participles are derived from some basic letters called roots which are in most cases three and in a few cases four. Dictionaries list words according to their roots, and note all their derivatives along with them. For consulting a dictionary, therefore, it is necessary to know the rules which govern the

derivation of words from their roots.

The Plan of the book

This book approaches Arabic language from the side of grammar, and seeks to provide through its thirty six lessons all essential grammar needed to understand any standard Arabic text, classical or modern, whether it belongs to the Qur'an, ḥadīth, fiqh, history, social sciences or literature. It is entitled *Learning the Language of the Qur'an*, because the exercises in this book are mostly derived from the Qur'an and the Ḥadith, and the greater part of the vocabulary consists of Qur'anic words.

Since the book is written to teach Arabic language, rather than to explain Arabic grammar, the grammar of a particular subject has been divided into different parts according to the convenience of the learner, and introduced in a graduated manner. The negative, for example, has been divided into different parts and discussed in different stages at suitable places. However, to have a complete view of a particular item, all the relevant knowledge concerning it has been noted in the Index at the end of the book.

Arabic has two kinds of sentences: nominal and verbal. A simple nominal sentence begins with noun and does not have a verb; the verbal sentence, on the other hand, begins with verb. English and many languages of the world have verbal sentences only. This book begins with nominal sentences which are quite simple. By the third lesson, the student starts working with texts from the Qur'an and the Hadith. He is introduced to verbal sentences in the fifth. All major points regarding nouns, adjectives, pronouns, demonstratives and vocatives, similarly the ones regarding verbs, perfect, imperfect, and imperatives, as well as prepositions and adverbs of time and place are discussed in the first fifteen lessons. Throughout these lessons only simple triliteral verbs are used, and only the words derived from them are mentioned. Derived verbs from triliteral roots are discussed in the sixteenth lesson. Special care has been taken

not to mention any weak verbs before they are introduced in the twenty first lesson. With lesson sixteen the first basic part of the book ends.

In the second part of the book which consists of lessons seventeen to twenty eight, discussion on various items such as adjectives is completed, derivatives from verbs such as participles, active and passive, infinitives and their different uses are discussed, and rest of the major grammatical items, the relatives and the conditional sentences, are introduced, besides discussing doubled and weak verbs in all their forms. By lesson twenty eight the basic grammar is complete.

The third and the final part of the book which contains the last eight lessons discusses chief variations in nominal and verbal sentences, as well as in the use of particles. It also discusses case in apposition, exception, emphasis, quadriliteral verbs, and verbs that express beginning, hope, praise, condemnation, exclamation, persuasion, and warning, as well as non-verbal devices which act as verbs. The last lesson deals with numbers in all its forms.

A special feature of the book is that after every four lesson extensive review exercises have been provided with two main purposes: one, to give further practice in the grammar taught in all the four lessons taken together, and, second, to expose the student to some running passages derived from the Qur'an, Hadith and Arabic literature, both classical and modern. The Review Exercises also repeat part of the vocabulary in previous lessons, but provide a lot more which is new. The passages given in these exercises, if collected, will form a small text book.

To indicate the group of triliteral simple verbs in the vocabulary we have used letters ف , ض , ن , س , ح and ك. They indicate *fataḥa, ḍaraba, naṣara, sami'a, ḥasiba* and *karuma* groups respectively. This method has been followed by some dictionaries; others first mention the sign on the second radical in the perfect and then indicate the sign which that radical carries in the imperfect by putting the sign on a

small line like ـَـ , ـِـ , ـُـ ; still others write the letters a, i and u for these signs.

5. How to use the book

Before taking up the lesson, the student should go through the Introduction. This will give him some idea of Arabic language, how it differs from English, what is provided in this book, and how he should work with it.

A self directed student should first read the lessons carefully. He would not find them difficult to follow; for, grammatical points have been fully explained with enough examples to illustrate the points. He would do better if after going through a lesson he jots down the grammatical points explained therein, and notes one example, at least, illustrating every point. He may compare his summary with the one given at the end of each lesson. This will help him to grasp the grammar.

After this he should go to the exercises, translate first the Arabic sentences into English, then fill in the blanks wherever they are given, put signs on the sentences not provided with them, translate the Qur'anic verses and the hadiths given at the end, and in the last translate sentences from English to Arabic.

The student should make special effort to master the vocabulary. In order to understand an Arabic text and translate it in his own language which is the primary purpose of this book, he needs first to master the grammar, and, second, to enrich his vocabulary. Efficiency in reading a text increases with practice.

After completing sixteen lessons, the student is advised to consult a dictionary, and find out for himself the meaning of some words, at least, in the exercises, instead of looking them in the vocabulary given. He should, however, note that the dictionary will expose him to a number of meanings in which a word is used. In the vocabulary, on the other hand, only that meaning is mentioned which is intented in the sentence given. Reading Appendix-2 at this stage will certainly

be helpful for him.

The student is also advised to read at this stage some easy story books as rapid reading. There are many books available for this purpose in the market. However, he should read them primarily to improve the understanding of a text and to increase efficiency in reading.

6. How to assess one's progress

To asses the progress of the student the first thing which has been provided in this book is the review exercises after each four lessons. These exercises contain direct questions on grammar; they also contain sentences that have no signs, and the student is required to put signs on them. They are primarily meant to test one's understanding of grammar. Further practice in the use of grammatical knowledge is provided in the translation of sentences and passages from Arabic to English and English to Arabic. The words that occur in these exercises repeat partly the vocabulary which the student has come across. To that extent, therefore, they are also a test of his mastery over the vocabulary.

The second thing which has been provided for the purpose is two test papers. The First one should be attempted after completing the first sixteen lessons, and the second should be attemped after completing the next twelve lessons. These two test papers are real test papers; they are designed to test one's knowledge of grammar and one's ability to use it. They contain very few new words, their vocabulary is mostly derived from previous lessons. Hence they are also a test of one's mastery over the vocabulary. However, that purpose is secondary. The progress of the student will be rated satisfactory if he scores seventy out of hundred on grammatical points, and fifty on the vocabulary. If the score on the first count goes below fifty the student should repeat concerned lessons before proceeding further, and if it goes down below forty on the second count he should make special effort to improve his vocabulary. To maintain satisfactory progress, it is believed that the student would devote at least

four to five hours to the earlier lessons and more to the later ones.

7. A word for the teacher

Finally, a word for the teacher of these lessons. He may help the student in different ways. One, he may explain the grammatical points through diagrams. For instance, he may write a sentence on the black board and then write beneath every word whether it is *mubtadā* or *khabar, fā'il, maf'ūl,* or verb. If instead of a single word, a combination of *muḍāf* and *muḍāf ilayhi*, or a combination of a preposition or adverb and noun or pronoun that it governs is *mubtadā* or *khabar, fā'il* or *maf'ūl*, or if it is a whole clause which acts like any of these things, he should write that beneath it. We have not done it ourselves only for space considerations. But if the teacher does it the student will certainly benefit from it. A self-taught student can also do it by himself if he takes up that practice from the beginning.

Secondly, the teacher may set more test papers. He may break the first unit, for instance, into two parts, and for each part set a separate paper. This will demand from the students more work and help them to assess their progress better.

Thirdly, some of the passages in Review Exercises, particularly the ones taken from classical Arabic literature may prove a little difficult for an average student. He certainly would not need more grammatical knowledge than what has been given to him. These passages may be difficult partly because they contain many new words, and partly because the construction at times is complicated. An intelligent hard working student would be able, I hope, to understand them by himself. However, an average student may need the assistance of a teacher. His help may also be needed sometimes in doing the test passages at the end of the book which have not been provided with signs.

Reading and Writing Arabic

Arabic alphabets (*ḥuruf al-hijā'*) are as follows:

Name	Alph-abet	Eglish Equi-valent	Pronunciation	Shape in Writing		
				Ini-tial	Me-dial	Final
ham-zah	ا			أ	ا	ﺎ
bā	ب	b		بـ	ـبـ	ب
tā	ت	*t*	soft t as in *eight*	تـ	ـتـ	ت
thā	ث	*th*	as in *think*	ثـ	ـثـ	ث
jīm	ج	j		جـ	ـجـ	ج
hā	ح	ḥ	pronounced from the throat and larynx	حـ	ـحـ	ح
khā	خ	*kh*	like *ch* in German *ach*	خـ	ـخـ	خ
dāl	د	d	soft as in *width*	د	ـد	د
dhāl	ذ	dh	as *th* in *this*	ذ	ـذ	ذ
rā	ر	r		ر	ـر	ر
zā	ز	z	as in *whizzing*	ز	ـز	ز
sīn	س	s		سـ	ـسـ	س
shīn	ش	*sh*	as in *shame*	شـ	ـشـ	ش
sād	ص	ṣ	as in *hiss*	صـ	ـصـ	ص
dād	ض	ḍ	counterpart of د	ضـ	ـضـ	ض
tā	ط	ṭ	counterpart of ت	ط	ـطـ	ط
zā	ظ	z̤	counterpart of ذ	ظ	ـظـ	ظ
ayn	ع	ʻ	pronounced from deep in the throat	ع	ـعـ	ع
ghayn	غ	gh	pronounced as the Parisian r	غ	ـغـ	غ
fā	ف	f		فـ	ـفـ	ف
qāf	ق	q	pronounced from the throat	قـ	ـقـ	ق
kāf	ك	k		كـ	ـكـ	ك
lām	ل	l		لـ	ـلـ	ل
mīm	م	m		مـ	ـمـ	م
nūn	ن	n		نـ	ـنـ	ن
hā	هـ	h		هـ	ـهـ	ـه
wāw	و	w		و	و	و
yā	ى	y		يـ	ـيـ	ي

Tā marbuṭah

The feminine ending ة is pronounced as ه=h when one stops at it. But when one reads it along with the following word it is pronounced as ت=t. Consequently it is written as combining both the characteristics.

Signs

For signs: *fatḥah, kasrah, ḍammah, sukūn* as well as *shaddah* see the Introduction.

Rules of combination

Arabic letters may be divided into two broad groups. One group joins with foregoing letters only, and not the ones that follow. The other joins with letters on both sides.

First Group:

This group consists of six letters: أ , د , ذ , ر , ز , و

a. You can form words with these letters first by putting one letter beside the other. For example:
زِدْ(*zid*), وَدَّ(*wadda*), وَارِدٌ(*wārid-un*), ذَاقَ(*dhāqa*), ذِرَاعٌ,(*dhiraun*), وَرِثَ(*waritha*), دَوْرَة(*dawrah*), دَرْس(*dars*), رُوحٍ(*ruḥ-in*)

b. You can join them with preceding letters in this way;
بَأس(*bā's*), ضَرَبَ(*ḍaraba*), خَدٌّ(*khadd-un*) ,كَرْب(*karb*), قَومٌ(*qawm-un*), فَوْق(*fawq*), لا(*lā*), أعَزُّ(a'azzu)

Second Group:

This group consists of the rest of the twenty two letters. They may be joined on either sides. See, first, these five letters: ب , ت , ث , ن , ى

a. When initial or medial, they are written in the same way. For example:
1.initial
بَاتَ(*bāta*), نَاس(*nās*), يَدٌ(*yad-un*), بَرْد(*bard*)
بحْر(*baḥr*), نَجْرَان(*Najrān*), تِجَارَة(*tijārah*).
ثَوب(*thawb*), نصَّ(*naṣṣa*), رَتْق(*ratq*)

2. medial and final

لَبِثَ(*labitha*), كَتَبَ(*kataba*), بَيْتٌ(*bayt-un*)

سَنَدٌ(*sanad-un*), بَيْنَ(*bayna*).

b. The first part of the following letters is written without any change in initial or medial position: ج , ح ,خ , س , ش, م , ل , ك , ق ,ف, ظ , ط , ض , ص

For example:

1. initial

جُود(*jūd*), شابٌّ(*shabb-un*), صَيد(*ṣayd*), قَدَر(*qadar*), كَون(*kawn*), مَزَّق(*mazzaqa*), لَون(*lawn*), لَكَ(*laka*), طَارَ(*ṭāra*).

2. medial

شَجَر(*shajar*), ضَحِكَ(*ḍahika*), فَسُدَ(*fasuda*), بَطْن(*baṭn*), كَظَمَ(*kaẓama*), شَفَق(*shafaq*), حَمْد(*ḥamd*), سَقْف(*saqf*), نَصِيب(*naṣib*), خُلْد(*khuld*).

However, ك with ل is written like this:

شَكْل(*shakl*), أَكَلَ(*akala*), بِكُلٍّ(*bikull-in*)

3. final

سَخِطَ(*sakhiṭa*), بَطْش(*baṭsh*), ثَلْج(*thalj*), فَيْض(*fayḍ*)

e. ع and غ are written in this way:

1. initial

عامّ(*'āmm*), عَبِيد(*'abīd*), غَرَام(*gharām*), غَول(*ghawl*)

2. medial

يَعْبُدُ(*ya'budu*), نَعْل(*na'l*), ضَغْط(*ḍaght*), شِعْر(*shi'r*)

3. final

رَفَعَ(*rafa'a*), دَمْغ(*damgh*), فَاقِعٌ(*faqi'un*), شَفِيع(*shafi'*)

d. Letter هـ is joined in this way:

1. initial

هَانَ(*hāna*), هَدْم(*hadm*), هُم(*hum*)

2. medial

نَهَرْ(*nahar*), شَهَادَات(*shahādāt*), قَهْوَة(*qahwah*)

3. final

وَجْه(*wajh*), ثَوْبُه(*thawbuhū*), أَخِيه(*akhīhi*)

e. The *tā marbūṭah* (ة) is written as follows:

separately as:

رِدَّة(*riddah*), قُوَّة(*quwwah*), جَهْرَة(*jahrah*)

jointly as:

تَوْبَة(*tawbah*), دَفْعَة(*daf'ah*), بَرَكَة(*barakah*)

f. *Hamzah*

The first letter *alif* is called *hamzah* when it carries any of the four signs: *fathah, kasrah, dammah* and *sukun*.

In writing, *hamzah* is often placed on *alif, wāw* or *yā* which are called its bearer.

1. Initial *hamzah* has *alif* as bearer; e.g.
   أُمٌّ(*umm-un*), إِبِل(*ibl*), أَخَّرَ(*akhkhara*)
2. *Alif* is also the bearer when *hamzah* follows *fathah*, the short *a* vowel e.g.
   قَرَأَ(*qara'a*), سَأَلَ(*sa'ala*), نَشَأَ(*nasha'a*)
3. After the long vowels *hamzah* has no bearer; e.g.
   فِدَاء(*fida'*), سُوء(*su'*), خَطِيئَة(*khatī'ah*)
4. After *sukun*, *hamzah* is written separately without a bearer; e.g. جُزْءٌ(*juz'-un*), سَوْءَة(*saw'ah*), or on a line connecting two letters, e.g. أَسْئِلَة (*as'ilah*).

Shamsī and *Qamarī* letters

When the definite article ال is placed on a word, the *lām* (ل) of the article is sometimes assimilated with the first letter of the word, and sometimes not. The group of letters with which it is assimilated are called *Shamsī* because the *shīn* of الشمس (*al-shams*) is one of these letter. The second group of letters are called *Qamari* because the qāf of القمر (*al-qamar*) is one of them.

Shamsī letters are:

ت ، ث ، د ، ذ ، ر ، ز ، س ، ش ، ص ، ض ، ط ، ظ ، ل ، ن

Examples:

التَّمر(*at-tamar*),الرَّحِيم(*ar-Rahīm*),الدَّار(*ad-dār*),اللَّيل(*al-layl*)

Qamari letters are:

أ ، ب ، ج ، ح ، خ ، ع ، غ ، ف ، ق ، ك ، م ، ه ، و ، ى

Examples:

البَاب(*al-bāb*),الحَرَم(*al-haram*),القوم(*al-qawm*),المَيِّت(*al-mayyit*)

ABREVIATIONS

ac = accusative (*manṣũb*)
ad = adjective
adv = adverb (*zarf al-zamãn/al-makãn*)
advc = adverbial combination (adverb and its genitive)
a.p. = active participle (*ism fã'il*)
c = comparative
ct = construct (*muḍãf*)
cg = genetive in costruct combination (*muḍãf ilayhi*)
cc = construct combination
f = feminine
g = genitive (*majrũr*)
in = infinitive
ins = instrument noun (*ism al-Alah*)
m = masculine
n = nominative (*marfũ'*)
n.s. = nominal sentence (*jumlah ismiyah)*
o = object (*maf'ũl*)
p. = plural
p.p. = past participle (*ism maf'ũl*)
pr = preposition
pre = prepositional combination (preposition and its genitive)
prk = predicate *(khabar)*
r = root
sn = subject of nominal sentence (*mubtãda*)
sv = subject of verbal sentence (*fã'il*)
sp = superlative
s.o = some one
s.th. = some thing.
v.i = verb intransitive
v.t = verb transitive
v.s. = verbal sentence *(jumlah fi'liyah)*
ح = حَسِبَ group of verbs
س = سَمِعَ group of verbs
ض = ضَرَبَ group of verbs
ف = فَتَحَ group of verbs
ك = كَرُمَ group of verbs
ن = نَصَرَ group of verbs

LESSON ONE

Nominal Sentence

1. Indefinite Noun (النَّكِرَة)

In Arabic nouns are of two kinds: definite (مَعْرِفَة) and indefinite (نَكِرَة) .Indefinite nouns do not indicate any particular thing or person, they indicate something in general. Examples are:

رَجُلٌ a man, any man

كِتَابٌ a book, any book.

مَاءٌ some water

Indefinite nouns (نَكِرَة) usually carry *tanwīn*. We have put here the *tanwīn* of *ḍammah* for illustration.

2. Definite Noun (المَعْرِفَة)

Definite nouns indicate a particular thing or things, or a particular person or persons. They are of two kinds:

1. a proper noun (عَلَم), which is the name of a particular person, place or object, e.g.

   زَيْدٌ Zayd, مِصْرُ Egypt,

2. or a noun which, in virtue of the definite article (اَلْ,the) added to it, specifies the object or person, e.g.

   اَلرَّجُلُ the man, اَلْكِتَابُ the book, اَلْمَاءُ the water

   Remember: A noun cannot have *tanwīn* and the definite article together.

3. Gender (اَلْجِنْسُ)

Arabic has only two genders: masculine (اَلْمُذَكَّر) and feminine (اَلْمُؤَنَّث):

1. masculine (اَلْمُذَكَّر) e.g.

   خَالِدٌ Khalid, وَلَدٌ a boy, اَلْقَمَرُ the moon

2. feminine (اَلْمُؤَنَّث) e.g.

   عَائِشَةُ Aishah, بِنْتٌ a daugther, a girl, اَلشَّمْسُ the sun

The first two nouns in both the categories are either masculine or faminine by nature, the last ones are so by

convention (*'urf*).

Feminine Ending: ةٌ

Most feminine nouns in Arabic have ةٌ at the end. For example:

فَاطِمَةُ, قِطَّةٌ she cat, عَالِمَةٌ a learned woman.

Most masculine nouns or adjectives are made feminine by adding ةٌ at the end.

سَيِّدٌ	gentleman, leader	→	سَيِّدَةٌ	a lady
كَبِيْرٌ	big	→	كَبِيْرَةٌ	big
جَمِيْلٌ	handsome	→	جَمِيْلَةٌ	beautiful

4. Nominal sentences (اَلْجُمْلَةُ الإِسْمِيَّةُ)

Arabic has two kinds of sentences: One begins with a noun (إِسْم) and is called nominal sentence: جُمْلَةٌ إِسْمِيَّةٌ. The other begins with a verb (فِعْل) and is called verbal sentence: جُمْلَةٌ فِعْلِيَّةٌ. We shall discuss the first here.

A simple nominal sentence is of this form:

زَيْدٌ عَالِمٌ	Zayd is learned.
فَاطِمَةُ عَالِمَةٌ	Fatimah is learned.
اَلْوَلَدُ ذَكِيٌّ	The boy is intelligent.
اَلْبِنْتُ جَمِيْلَةٌ	The girl is beautiful.

5. Subject (اَلْمُبْتَدَأُ) and Predicate (اَلْخَبَرُ)

The noun with which a nominal sentence begins is called مُبْتَدَأٌ, subject, and the other part which says something about it is called خَبَرٌ, predicate.

Usually, the subject of a nominal sentence is a definite noun: either a proper noun like Zayd and Fatimah, or a noun with the definite article like اَلْوَلَدُ and اَلْبِنْتُ.

The predicate is usually indefinite, and agrees in gender with the subject.

Both the subject and the predicate are *marfū'*; that is when they are singular they have *ḍammah* on the last letter. Usually they carry *ḍammah* with *tanwīn*, but in case they have the definite article (الْ) they have single *ḍammah*.

6. Translation procedure

In translating from English to Arabic, follow these steps

1. Retain the same order of the subject and the predicate, and drop the verb to be (is, am, are).
2. If the subject is not a proper noun add the definite article اَلْ to it.
3. Put *dammah* with *tanwīn* on both the subject and the predicate except when anyone has the definite article اَلْ.

In translating from Arabic into English you have to add 'is', 'am' or 'are' as the case may be.

In English, the definite article is sometimes dropped. We say: Man is free, or water is cold. But in Arabic, it is always mentioned. For example:

اَلْإِنْسَانُ حُرٌّ	Man is free.	اَلْمَاءُ بَارِدٌ	Water is cold.
اَلشَّايُ حَارٌّ	Tea is hot.		

7. Pronouns

Personal pronouns like أَنَا=I, أَنْتَ=you, هُوَ=he, or demonstratives like هٰذَا=this (for masculine) and هٰذِهِ=this (for feminine) are non-declinable (مَبْنِي) *mabnī*, that is to say, they are written as such whatever may be their position in a sentence. In the following sentence they are subject (مُبْتَدَأ), and as they are singular they should have *dammah*, single or with *tanwīn*, but they do not have any. They stay as such whatever may be their case.

أَنَا طَالِبٌ	I am a student.	هٰذَا قَلَمٌ	This is a pen.
هٰذِهِ كُرَّاسَةٌ	This is a copy.		

8. Summary of the Grammar

1. A noun is definite (مَعْرِفَةٌ) when it singnifies a particular person, place or object, and indefinite (نَكِرَة) when it signifies something general, not particular.
2. The usual ending of a feminine noun is ة.
3. A nominal sentence (جُمْلَةٌ إِسْمِيَّةٌ) usually begins with a noun, which is called اَلْمُبْتَدَأُ or subject, and is usually a definite noun (اَلْمَعْرِفَةُ). The other part of a nominal sentence is called اَلْخَبَر or predicate.
4. اَلْمُبْتَدَأُ and اَلْخَبَر both are *marfū'*.
5. A noun cannot have اَلْ and *tanwīn* together.
6. Personal pronouns and demonstratives are *mabnī*.

Exercises 1

a. Translate into English:

١. خَالِدٌ مُعَلِّمٌ.
٢. عَائِشَةُ مُعَلِّمَةٌ.
٣. اَلْبَلَدُ كَبِيْرٌ.
٤. اَلْمَدِيْنَةُ صَغِيْرَةٌ.
٥. هٰذَا كُرْسِيٌّ وَهٰذِهٖ طَاوِلَةٌ
٦. هُوَ طَالِبٌ وَهِيَ طَالِبَةٌ.
٧. هِيَ طَيِّبَةٌ أَوْ مَرِيْضَةٌ.
٨. اَلْمَدْرَسَةُ قَدِيْمَةٌ لَا جَدِيْدَةٌ

b. Fill in the blanks choosing the suitable word from the ones given below:

١. اَلْبَيْتُ ______.
٢. ______ مُقْفَلٌ.
٣. ______ مَفْتُوحَةٌ.
٤. ______ حَمَّامٌ ______ صَالَةٌ.
٥. ______ غُرْفَةٌ ______ مَطْبَخٌ.
٦. هُوَ ______ وَ ______.
٧. أَنْتَ ______ أَوْ ______.
٨. هِيَ ______ لَا ______.

Words:

اَلْبَابُ (door)	ذٰلِكَ (that, masc.)	كَاذِبٌ (liar)
هٰذَا	صَالِحٌ (noble)	كَبِيْرٌ
مُعَلِّمَةٌ	ذَكِيٌّ	تِلْكَ (that, fem.)
هٰذِهٖ	صَادِقٌ (true)	طَالِبَةٌ
اَلنَّافِذَةُ (window)		

c. Translate into Arabic:

1. The man is tall.
2. The woman is short.
3. The boy is sick.
4. The girl is fine.
5. This is a house and that is a school.
6. This is a cat, and that is a dog.
7. Zayd is fine and active.
8. The day is hot, and the night is cold.
9. The flat is new, not old.
10. Khalid is intelligent and hardworking.

d. Put signs (إِعْرَاب):

١. حامد طيب.
٢. القلم جيد.
٣. البيت مفتوح.
٤. الشقة مقفلة.
٥. هو نشيط.
٦. هِي جميلة.
٧. تلك ورقة.
٨. فاطمة طالبة لا معلمة

e. Read and translate into English:

١. اَللّٰهُ وَاحِدٌ.
٢. اَلرَّبُّ كَرِيْمٌ.
٣. اَلْقُرآنُ نُوْرٌ.
٤. اَلرَّسُولُ صَادِقٌ.
٥. اَلنُّبُوَّةُ رَحْمَةٌ.
٦. الإسْلاَمُ دِيْنٌ

Vocabulary

Note: Plurals are given in brackets.

Text:

(رِجَالٌ)رَجُلٌ	man	جَمِيْلٌ	handsome,beautiful
(كُتُبٌ) كِتَابٌ	book	ذَكِيٌّ	intelligent
(مِيَاه) مَاءٌ	water	اَلإِنْسَانُ	man
(أَوْلاَدٌ)وَلَدٌ	boy	بَارِدٌ	cold
(أَحْرَارٌ)حُرٌ	free	حَارٌّ	hot
(اقْمَارٌ)اَلْقَمَرُ	the moon	(طَلَبَةٌ)طَالِبٌ	student
(بَنَاتٌ)بِنْتٌ	girl,daughter	(أَقْلاَمٌ)قَلَمٌ	pen
اَلشَّمْسُ	the sun	كُرَّاسَةٌ	copy book
(قِطَطٌ)قِطَّةٌ	cat	أَنَا	I
(عُلَمَاءُ)عَالِمٌ	learned	هُوَ	he
(سَادَةٌ)سَيِّدٌ	gentleman,leader	هٰذَا	this (m)
كَبِيْرٌ	big	هٰذِهِ	this (f)
اَلشَّايُ	tea	أَنْتَ	You (m.s.)

Exersises:

(a)

مُعَلِّمٌ	teacher	طَيِّبٌ	fine
صَغِيْرٌ	small	(مَرْضَى)مَرِيْضٌ	sick
(بِلاَدٌ)بَلَدٌ	country,city	(مُدُن)مَدِيْنَةٌ	city
(كَرَاسِى)كُرْسِيٌ	chair	طَاوِلَةٌ	table
أَوْ	or	وَ	and
لاَ	not	(مَدَارِسُ) مَدْرَسَةٌ	school
جَدِيْدٌ	new	قَدِيْمٌ	old
هِيَ	she		

(b)	(بُيُوْتٌ)اَلْبَيْتُ	house	(اَبْوَابٌ)بَابٌ	door
	كَاذِبٌ	liar		
	مُقْفَلٌ	locked	صَالِحٌ	good, noble
	مَفْتُوحٌ	open	تِلْكَ	that (f)
	(صَالاَتٌ)صَالَةٌ	drawing room	صَادِقٌ	true
	(غُرَفٌ)غُرْفَةٌ	room	ذٰلِكَ	that (m)
	مَطْبَخٌ	kitchen	(نَوَافِذُ)نَافِذَةٌ	window
	حَمَّامٌ	bath room		
(c)	tall	طَوِيْلٌ	dog	(كِلاَبٌ)كَلْبٌ
	short	قَصِيْرٌ	active	نَشِيْطٌ
	the day	اَلنَّهَارُ	the night	اَللَّيْلُ
	woman	(نِسْوَةٌ/نِسَاءٌ) اِمْرَءَ ةٌ		
	hard-working	مُجْتَهِدٌ	flat	(شُقَق) شُقَّةٌ
(d)	وَرَقَةٌ	paper	جَيِّدٌ	good, fine
(e)	وَاحِدٌ	one	(أَنْوَارٌ)نُورٌ	light
	(أَرْبَابٌ)رَبٌّ	Lord.	كَرِيْمٌ	kind, gracious
	(رُسُلٌ)رَسُوْلٌ	messenger	اَلنُّبُوَّةُ	prophecy
	رَحْمَةٌ	blessing	(أَديَانٌ)دِيْنٌ	religion

LESSON TWO

Faminine Gender, Dual and Plural

1. Feminine Gender (المُؤَنَّث)

(a)The usual feminine ending, as said in the first lesson, is ةٌ, e.g. فَاطِمَةُ, بَقَرَةٌ a cow, قَرْيَةٌ a village,

However, two feminine nouns have long ت at the end.

أُخْتٌ sister بِنْتٌ daughter

(b)The second feminine ending is known as *alif maqṣūrah* (الِف مَقْصُورَة) short *alif* which is ى pronounced as ā, e.g. سَلْمَى, لَيْلَى (names of women), صُغْرَى (smaller, f.), كُبْرَى (greater, f.)

(c)The third feminine ending is called *alif mamdūdah*, (أَلِف مَمْدُودَة) long *alif* which is *hamzah* preceded by *alif*, e.g. أَسْمَاءُ (name of a woman), عَمْيَاءُ (blind woman), حَسْنَاءُ (beautiful woman)

(d)There are, however, feminine nouns that do not have any of these endings. They may be classified in the following categories:

1. Names of women, e.g.

زَيْنَبُ، هِنْدٌ، مَرْيَمُ

2. Females, e.g.

أُمٌّ	mother,	عَرُوسٌ	bride

3. Parts of the body that are double, e.g.

عَيْنٌ	eye,	يَدٌ	hand
ذِرَاعٌ	arm,	رِجْلٌ	foot, leg

4. Names of towns and countries, e.g.

مِصْرُ	Eqypt,	الشَّامُ	Syria

5. Some everyday words, e.g.

دَارٌ	house,	نَارٌ	fire
سَمَاءٌ	sky,	شَمْسٌ	sun
ارْضٌ	earth,	نَفْسٌ	soul

All the nouns that do not fall in these categories are masculine. You may also say that all nouns are masculine except those that belong to these categories.

2. Number

Arabic has three numbers: singular (اَلوَاحِدُ), dual (اَلْمُثَنّى), and plural (اَلْجَمْعُ)

(a) The dual اَلمُثَنَّى

To form the dual, add ان to the singular, masculine as well as feminine, e.g.

Singular		Dual
تَاجِرٌ	merchant	تَاجِرَان
اَلمُسْلِمُ	Muslim	اَلمُسْلِمَانِ
عَيْنٌ	eye	عَيْنَانِ
القِطَّةُ	cat	القِطَّتَانِ

(b) The plural اَلْجَمْعُ

Plurals are of two kinds:

regular plural اَلجَمْعُ السَّالِمُ, irregular plural اَلجَمْعُ المُكَسَّرُ

Regular Plurals

Regular plurals of masculines and feminines are formed in different ways. In the case of masculine, add ونَ to the singular. For Example:

Singular		Plural
خَادِمٌ	servant	خَادِمُونَ
كاتِبٌ	writer	كَاتِبُونَ
التَّاجِرُ	merchant	التَّاجِرُونَ
اَلفَلاَّحُ	farmer	اَلفَلاَّحُونَ

In the case of feminine, drop, first, the ending ة, then add ات. For example:

Singular		Plural
طَالِبَةٌ	girl student	طَالِبَاتٌ
مُسْلِمَةٌ	Muslim woman	مُسْلِمَاتٌ
بَقَرَةٌ	cow	بَقَرَاتٌ

Irregular Plural

Most masculine and feminine nouns are not pluralized according to the above rules; their plurals are conventional. However, there are some definite patterns on which they are pluralized. Following are some of them. For others, see appendix 1.

Singular		Plural
1. تَاجِرٌ		تُجَّارٌ
كَاتِبٌ	writer	كُتَّابٌ
2. رَجُلٌ		رِجَالٌ
جَبَلٌ	mountain	جِبَالٌ
3. شَجَرٌ		أَشْجَارٌ
نَهْرٌ	river	أَنْهَارٌ
4. عَيْنٌ		عُيُونٌ
طَيْرٌ	bird	طُيُورٌ

Some nouns have both regular and irregular plurals. For example:
عَالِمٌ has عَالِمُونَ and عُلَمَاءُ, and خَادِمٌ has خَادِمُونَ and خُدَّامٌ etc.

3. Agreement of Subject and Predicate in Number

(a) Usually the predicate agrees with the subject in number, e.g.

اَلوَلَدَانِ صَالِحَانِ	The two boys are noble.
اَلعَيْنَانِ لاَمِعَتَانِ	The two eyes are bright.
اَلفَلاَّحُونَ كَسْلاَنُونَ	The farmers are lazy.
اَلطَّالِبَاتُ مُجْتَهِدَاتٌ	The girl students are deligent.

(b) However, when the subject is a non-rational plural the predicate is often feminine singular, though it can also be feminine plural. For example:

اَلحُجُرَاتُ وَاسِعَةٌ / وَاسِعَاتٌ	The apartments are spacious.
العُيُونُ لاَمِعَةٌ/لَامِعَاتٌ	The eyes are bright.

4. Interrogative Sentences

The common way to make an interrogative sentence is to put هَلْ or *hamzah* (أ) in the beginning.

Indicative	Interrogative	
خَالِدٌ صَادِقٌ	هَل خَالِدٌ صَادِقٌ؟	
	أَخَالِدٌ صَادِقٌ؟	Is Khalid true?
هٰذِهِ قِرْدَةٌ	هَلْ هٰذِهِ قِرْدَةٌ؟	
	أَهٰذِهِ قِرْدَةٌ؟	Is this a she monkey?

But before a noun with definite article use only هَلْ.

البَلَدُ كَبِيرٌ	هَل البَلَدُ كَبِيرٌ؟	Is the city big?
القِطَّةُ جَمِيلَةٌ	هَلِ الْقِطَّةُ جَمِيلَةٌ؟	Is the cat beautiful?

Note: To facilitate reading, the *sukun* on the *lām* of هَلْ is changed into *kasrah,* and *lām* is joined with the next letter.

Summary of the Grammar

1. Feminine endings are three: ة as in سَيَّارة, short *alif,* as in سَلْمَى, and long *alif* as in أَسْمَاءُ.
2. A class of feminine nouns are neither natural feminine, nor have a feminine ending; they are feminine by convention.
3. Duals of both the genders are made by adding انِ to the singular.
4. Plurals are either regular or irregular: the former is made by adding ونَ to the masculine and اتٌ to the feminine; the latter follows some patterns.
5. The predicate usually agrees in number and gender with its subject. However, in the case of non-rational plural subjects, the predicate may be a feminine singular or plural.
6. To make interrogative, add هَلْ or *hamzah* (أ) in the beginning of the indicative.

Exercises 2

a. Change into interrogative:

١. أَنْتَ زَيْدٌ.
٢. هِيَ أَسْمَاءُ.
٣. أَنْتِ لَيْلَى.
٤. هٰذِهِ نَمْلَةٌ.
٥. اَلْيَدَانِ نَظِيْفَتَانِ.
٦. اَلْمُسَافِرُونَ قَادِمُونَ.
٧. عَائِشَةُ وَسُعْدَى طَالِبَتَانِ.
٨. اَلْبَقَرَاتُ سَمِينَاتٌ.

(b) Translate into English:

١. هُمَا تَاجِرَانِ، لاَ مُعَلِّمَانِ.
٢. هٰذَانِ فَلَّاحَانِ، لاَ تَاجِرَانِ.
٣. اَلْعَيْنَانِ كَبِيرَتَانِ وَجَمِيلَتَانِ.
٤. اَلذِّرَاعَانِ طَوِيلَتَانِ، لاَقَصِيرَتَانِ.
٥. اَلأُمَّهَاتُ مُشْفِقَاتٌ وَالْبَنَاتُ مُطِيعَاتٌ.
٦. أَأَنْتُنَّ مُعَلِّمَاتٌ؟ نَعَمْ، نَحْنُ مُعَلِّمَاتٌ.
٧. هَلِ الْحَارِسَانِ نَائِمَانِ أَم سَاهِرَانِ؟
٨. الأَبْوَابُ مَفْتُوحَةٌ وَالنوافِذُ مُغْلَقَةٌ.

(c) Fill in the blanks with the words given at the end.

١. اَلشَّمْسُ ______
٢. ______ قَدِيمَةٌ.
٣. اَلتِّلْمِيذَانِ ______.
٤. ______ عَامِرَةٌ.
٥. ______ مُمْطِرَةٌ.
٦. ______ لاَمِعَةٌ.
٧. اَلْحُجْرَتَانِ ______.
٨. اَلطَّرِيقُ ______.

Words:

اَلنُّجُومُ ، اَلمَدِينَةُ ، حَاضِرَانِ ، مُغْلَقَةٌ ، طَالِعَةٌ ، اَلدَّارُ ،
اَلسَّمَاءُ ، كَبِيرَتَانِ.

d) Translate into Arabic:

1. The earth is wide.
2. The moon is bright.
3. The road is wide and clean.
4. The servants are hardworking.
5. The houses are new.
6. The shops are open.
7. The schools are closed.
8. The two brides are beautiful.
9. Are Mary and Zaynab doctors?
10. No, they are nurses.

(e) Put signs (إعرَاب), and point out the *mubtadā* and the *khabar*.

١. الريح شديدة.
٢. السماء غائمة.
٣. الحديقتان جميلتان.
٤. المعلمون فاضلون.
٥. المعلمات نشيطات.
٦. الجبال عالية.

(f) Read and translate into English.

١. صَالِحٌ وَهُودٌ رَسُوْلاَنِ.
٢. اَلبَنَاتُ والنِّسَاءُ صَائِمَاتٌ
٣. اَلسَّمَاءُ وَالاَرْضُ مَخْلُوقَتَانِ
٤. نَحْنُ رَاكِعُونَ وَسَاجِدُونَ
٥. هُم مُخْلِصُونَ ،لاَ مُنَا فِقُونَ.
٦. اَلْجِنُّ وَالإِنْسُ مَيِّتُونَ.
٧. اَلمُؤْمِنُونَ صَالِحُونَ والمُؤْمِنَاتُ صَالِحَاتٌ.

Vocabulary

Text:

بَقَرَةٌ	cow	(أَشْجَارٌ) شَجَرٌ	tree
(قُرًى)قَرْيَةٌ	village	(أَعْيُنٌ ،عُيُونٌ)عَيْنٌ	eye
أُخْتٌ	sister	(أَيْدٍ)يَدٌ	hand
صُغْرَى	younger(f)	(أَذْرُعٌ)ذِرَاعٌ	arm
كُبْرَى	elder(f)	(أَرْجُلٌ)رِجْلٌ	leg,foot
عَمْيَاءُ	blind(f)	(دُوْرٌ،دِيَارٌ)دَارٌ	house
حَسْنَاءُ	beautiful	(أُمَّهَات)أُمٌّ	mother
(نِيرَانٌ)نَارٌ	fire	عَرُوْسٌ	bride

(نُفُوسٌ)نَفْسٌ	soul	(كُتَّابٌ)كَاتِبٌ	writer
(حُجُرَاتٌ)حُجْرَةٌ	apartment	(طُيُورٌ)طَيْرٌ	bird
(أَنْهَارٌ)نَهْرٌ	river	(قِرَدَةٌ)قِرْدَةٌ	monkey
لاَمِعٌ	shining, bright	كَسْلاَنُ	lazy
(f)(طُرُقٌ)طَرِيقٌ	way,road	(تُجَّار)تَاجِرٌ	merchant
فَلاَّحٌ	farmer	(جِبَال)جَبَلٌ	mountain
وَاسِعٌ	broad,spacious	(أَرَاضِى) أَرْضٌ	earth
(سَمَاوَات)سَمَاءٌ	sky, heaven	خَادِمٌ	servant

Exercises

(a)	(نَمْلٌ)نَمْلَةٌ	ant	قَادِمٌ	coming
	نَظِيْفٌ	clean	سَمِينَةٌ	fat
	مُسَافِرٌ	traveller	أَنْتِ	you (f)
(b)	بَاحِثٌ	researcher	مُشْفِقٌ	loving
	مُطِيْعٌ	obedient	طَوِيْلٌ	long
	قَصِيْرٌ	short	(حُرَّاسٌ)حَارِسٌ	guard
	نَائِمٌ	sleeping	مُغْلَقَةٌ	closed
	سَاهِرٌ	awake	هُمَا	they (two)
	أَنْتُنَّ	you (pl.f.)	نَعَمْ	yes
(c)	(تَلاَمِذَة) تِلْمِيْذٌ	disciple,student	حَاضِرٌ	present
	عَامِرَةٌ	populated	(نُجُوْمٌ) نَجْمٌ	star
	مُمْطِرَةٌ	raining	طَالِعَةٌ	rising
(d)	doctor	(أَطِبَّاءُ)طَبِيْبٌ	shop	(دَكَاكِيْنُ)دُكَّانٌ
	nurse	مُمَرِّضَةٌ	absent	غَائِبٌ
(e)	شَدِيْدٌ	strong	عَالِيَةٌ	high
	غَائِمَةٌ	cloudy	(فُضَلَاء)فَاضِلٌ	erudite
	(حَدَائِقُ)حَدِيقَةٌ	garden	(f)(رِيَاحٌ) رِيحٌ	wind
	مُعَلِّمٌ	teacher		
(f)	صَائِمٌ	fasting	(جِنِّيٌّ.s)اَلْجِنُّ	the jinns
	مَخْلُوقٌ	created	اَلإِنْسُ	mankind
	رَاكِعٌ	bowing	مَيِّتٌ	mortal,dead
	سَاجِدٌ	prostrating	اَلْمُؤْمِنُ	believer
	مُخْلِصٌ	sincere	مُنَافِقٌ	hypocrite

LESSON THREE

Construct and Genitive

1. Cases: Nominative (مَرْفُوع), Accusative (مَنْصُوب), and Genitive (مَجْرُوْر)

Singular nouns and adjectives in Arabic carry sometimes *ḍammah*, sometimes *fatḥah* and sometimes *kasrah* at their last letter.

When they carry *ḍammah* they are said to be in the state of *raf'a* (nominative case) and are called *marfū'*. The subject (اَلْمُبْتَدَا) and the predicate (اَلْخَبَر) in the nominal sentences both are *marfū'*, as you have seen in the first lesson.

When they carry *fatḥah*, they are said to be in the state of *naṣb* (accusative case), and are called *manṣūb*.

And when they carry *kasrah*, they are said to be in the state of *jarr* (genitive case) and are called *majrūr*.

2. Construct (اَلْمُضاف), Genitive (اَلْمُضاف إلَيْه)

Look at the following phrases:

قَصْرُ الْمَلِكِ	the palace of the king
مُدِيرُ الجَامِعَةِ	the rector of the university
سَيَّارَةُ طَبِيْب	the car of a doctor
أَغْصَانُ الأَشْجَارِ	the branches of the trees

In these phrases, one thing has been ascribed to another. The palace, recror, car and branches are things that have been ascribed: they are called اَلْمُضَاف. King, university doctor and trees are the things to which they have been ascribed: they are called اَلْمُضَافُ إلَيْهِ. And the relation of ascription is called اَلإِضَافَة.

In English, مُضَاف has been rendered as construct, and مُضَاف إلَيْه as genitive, partly because it is in the genitive case.

Note that the construct (مُضَاف) usually does not take the definite article. Since it is ascribed to something it is already specified. Note also that it does not take *tanwin*.

In the above examples, the construct carries *ḍammah*, but

it may also carry *fatḥah* or *kasrah* as its place in the sentence requires.

Note also that in English we may say 'the palace of the king' as well as 'the king's palace'. But in Arabic there is only one way to say that: قَصْرُالْمَلِكِ.

3. Genitive Chain

بَابُ بَيْتِ خَالِدٍ	the door of Khalid's house
صَفْحَةُ كِتَابِ زَيْدٍ	the page of Zayd's book

In these phrases the first word is ascribed to the second and the second to the third, and this chain of ascription may be extended still further. In the examples here, the first word is construct (مُضَاف), the middle word is its genitive (مُضَاف إِلَيهِ), and hence carries *kasrah*; and the third word is the genitive of the second, and therefore carries *kasrah*.

4. The Dual as Construct

When the construct (اَلْمُضَاف) is dual, whether masculine or feminine, its *nūn* is dropped, e.g.:

أُستَاذَانِ الكُلِّيَّةِ → أُستَاذَا الكُلِّيَّةِ	two college teachers
طَالِبَتَانِ الْجامِعَةِ → طَالِبَتَا الْجامِعَةِ	two university girl students

5. The Plural as Construct

Similarly, the *nūn* of the masculine plural construct is dropped.

لاَعِبُونَ الْهِنْدِ → لاَعِبُو الْهِنْدِ	the players of India

But if the plural is irregular there is no change, e.g.

عُلَمَاءُ الْغَرْبِ	scientists of the West

The same is true of feminine plurals whether regular or irregular.

سَيِّدَاتُ الْمَدِيْنَةِ	the ladies of the city
نِسَاءُ الْهِنْدِ	the women of Syria

6. Genitive Pronoun

The pronouns that we have had like أَنَا, نَحْنُ, هُوَ, هِىَ, هُمْ, أَنْتَ, أَنتِ, أَنْتُم, أَنْتُنَّ are nominative (*marfū'*) pronouns.

Their corresponding genitive pronouns are: ه(his) هَا(her), هُمْ (their), كَ (your,m.), كِ (your,f.), كُمْ (your,m.pl.) كُنَّ (your,f.pl.), ى (my), نَا (our). They are used as follows: جَدُّهُ (his grandfather) جَدُّهَا، جَدُّكَ، جَدِّى and so on.

Pronouns, as has been said earlier, are *mabnī;* their signs do not change according to their cases. They may be called *marfū'*, *manṣūb*, or *majrūr* in function, not in sign.

7. The Construct Combination as Subject and Predicate

The combination of the construct and genitive may form a subject (مُبْتَدَأ) or a predicate (خَبَر) in a nominal sentence, or may function in other capicities in verbal sentences. Accordingly, the sign of the construct (مُضَاف) will change. If it is a subject or a predicate in a nominal sentence it will be *marfū'*, e.g.

بَابُ البَيْتِ مَفْتُوحٌ	The door of the house is open.
عَائِشَةُ بِنْتُ زَيْدٍ	Aishah is the daughter of Zayd.
هَذِه سَيَّارَةُ أَبِى	This is the car of my father.

8. Summary of the Grammar

1. When a thing is ascribed to another thing, this ascription is called إِضَافَة. The thing ascribed is called مُضَاف or construct, and that to which it is ascribed is called مُضَاف إِلَيْه, genitive. The construct comes before the genitive.
2. The genitive is *majrūr*, that is, it carries *kasrah* when it is singular.
3. The construct takes neither the definite article nor *tanwīn*; its case depends upon the position it has in the sentence.
4. The *nūn* of the dual and the plural construct drops when it is ascribed to a genitive. The *ta* of the plural feminine construct does not drop.
5. The combination of the construct and the genitive may be مُبْتَدَأ or خَبَر in a nominal sentence, or may do other jobs in verbal sentences.

Exercices 3

a. Translate into English:

١. ضَوءُ النَّهارِ
٢. ظُلْمَةُ اللَّيْلِ
٣. هَذَا قَمِيصُ حَامِدٍ
٤. هَذِه سَاعَةُ الطَّاوِلَةِ
٥. ذَالِكَ رَأسُ الْجَبَلِ
٦. تِلْكَ مَدْرَسَةُ الْقَرْيَةِ
٧. هُوَ زَمِيْلِى وَصَدِيْقِى
٨. هُمَا وَالِدَا زَيْدٍ
٩. هُمْ مُدَرِّسُو اللُّغَةِ
١٠. هُنَّ طَالِبَاتُ الْجَامِعَةِ
١١. مِصْرَاعَا البَابِ مَفْتُوحَانِ
١٢. هَلْ هِىَ أُخْتُ خَالِ سَعِيْدٍ؟

b. Put sings (إعْرَاب), and point out the *mubtadā* and the *khabar*:

١. سعد عميد الكلية
٢. قصر الملك جديد
٣. هذه بيوت الجيران
٤. هما خادما البيت
٥. هم حارسو البنك
٦. هُنّ راهبات الكنيسة
٧. هى أمه وهو ابنها
٨. اسم إمام المسجد عبدالله

c. Translate into Arabic:

1. The milk of the cow
2. My father and my mother
3. His head and face
4. Your sister and her aunt
5. The name of the boy is Hamid
6. I am your grandfather and you are my grandson
7. The Ka'ba is the house of the Lord of mankind
8. She is the daughter of Sa'd's sister
9. His two eyes are open
10. Are they the rulers of the country?

d. Read and translate:

١. وَعْدُ اللّٰهِ حَقٌّ
٢. أَرْضُ اللّٰهِ وَاسِعَةٌ (٣٩:١٠)
٣. كُلُّ بِدْعَةٍ ضَلاَلَةٌ (مسلم)
٤. الطُّهُورُ شَطْرُ الإِيمانِ (مسلم)
٥. اَللّٰهُ نُورُ السَّمَاوَاتِ وَالاَرْضِ (٣٥:٢٤)
٦. اَلدُّنْيَا سِجْنُ الْمُؤمِنِ وَ جَنَّةُ الْكَافِرِ (مسلم)
٧. يَدَاهُ مَبْسُوطَتَانِ (٥:٦٤)
٨. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوتِ (٣: ١٨٥)
٩. سِبَابُ اَلْمُسْلِمِ فُسُوقٌ وَقِتَالُه كُفْرٌ (مسلم)

Vocabulary

Text:

(مُلُوكٌ) مَلِكٌ	king	(أَجْدَادٌ) جَدٌّ	grandfather
(أَصْدِقَاءُ) صَدِيْقٌ	friend	(إِخْوَانٌ) أَخٌ	brothers
(أَغْصَانٌ) غُصْنٌ	branch	سَيَّارَةٌ	car
صَفْحَةٌ	page	(آبَاءٌ) أبٌ	father
كُلِّيَّةٌ	college, faculty	مُدِيْر	manager, rector
جَامِعَةٌ	university	(أَسَاتِذَة) أُسْتَاذ	teacher, professor
اَلْغَرْبُ	West	(قُصُرٌ) قَصْرٌ	palace
لَاعِبٌ	player		

Exercises:

(a)	(أَضْوَاءٌ)ضَوءٌ	light	(زُمَلاَء) زَمِيْلٌ	colleague
	ظُلْمَةٌ	darkness	اَللُّغَةُ	language
	(مَصَارِيْعُ) مِصْرَاعٌ	panel	قَمِيْصٌ	shirt
	سَاعَةٌ	watch,hour	خَالٌ	maternal uncle
	(رُؤُوسٌ)رَأْسٌ	head, peak	وَالِدَانِ	parents
(b)	رَاهِبَةٌ	nun	(جِيْرَان) جَارٌ	neighbour
	(بُنُوكٌ) اَلْبَنْكُ	bank	(أَبْنَاء) إِبْنٌ	son
	(عُمَدَاءُ)عَمِيْدٌ	dean	(ائِمَّةٌ) إِمَامٌ	leader
	(كَنَائِسُ)اَلْكَنِيْسَةُ	church	(مَسَاجِدُ)مَسْجِدٌ	mosque
(c)	milk	حَلِيْبٌ,لَبَنٌ	grandson	حَفِيْدٌ
	face	(وُجُوهٌ) وَجْهٌ	ruler	(حُكَّامٌ) حَاكِمٌ
	aunt	عَمَّةٌ	mankind	اَلنَّاسُ
(d)	وَعْدٌ	promise,pledge	(سُجُونٌ) سِجْنٌ	prison
	حَقٌّ	true,truth	(كُفَّارٌ) اَلْكَافِرُ	unbeliever
	اَلْجَنَّةُ	Paradise, garden	مَبْسُوطَةٌ	open, streched
	ذَائِقَةٌ	tasting	بِدْعَةٌ	unjustified
	اَلْمَوتُ	death		innovation
	سِبَابٌ	abusing	ضَلاَلَةٌ	going astray,
	فُسُوقٌ	intransigence,	كُلّ	all, whole
		evil deed		
	اَلطُّهُورُ	cleanliness	قِتَالٌ	fighting
	شَطْرٌ	half	كُفْرٌ	infidelity
	اَلإِيْمَانُ	faith	اَلدُّنْيَا	world, wordly

Lesson Four

Preposition and Personal Pronoun

Preposition: (حَرفُ الْجرِّ)

Preposition in Arabic comes before the noun or the pronoun it governs, as it is in English. Look at these phrases:

مِنَ السُّوقِ	from the market
إلَى الْمَطَارِ	to the airport
عَلَى الْجَبَلِ	on the mountain
فِى الْجَوِّ	in the atmosphere

and at these sentences:

هُوَ قَادِمٌ مِنَ السَّفَرِ	He is coming from the journey.
اَلْقِطَارُ وَاقِفٌ بِالْمَحَطَّةِ	The train is standing at the station.
اَلطُّلَّابُ حَاضِرُونَ فِى الْفَصْلِ	The students are present in the class.
أنَا ذَاهِبٌ إلَى الْمَكْتَبِ	I am going to the office.
هُوَ غَائِبٌ مُنْذُ شَهْرٍ	He is absent for a month.
اَلنَّهَارُ لِلْعَمَلِ وَاللَّيْلُ لِلنَّوْمِ	The day is for work and the night is for sleep.
اَلنَّجَاةُ فِى الصِّدْقِ	Safety is in speaking truth.
هٰذِهِ حِكَايَةٌ عَنْ حَكِيْمٍ	This is a story about a wise man.
هُوَ جَوَّادٌ كَحَاتِمٍ	He is generous like Hatim.
وَاللّٰهِ أنَا صَادِقٌ	By God, I am speaking the truth.

Following is a complete list of Arabic prepositions (حُرُوفُ الجَرِّ):

مِنْ	from,of,by	عَنْ	about,away,from
فِى	in, into,during	لِ	for,to,belonging to
إلَى	to,up,till	كَ	like,as
عَلَى	on,at,upon,against	مُنْذُ,مُذْ	for,since
حَتَّى	till,untill	رُبَّ	some of, many of
بِ	at,with	حَاشَا،عَدَا،خَلا	except
وَ،بِ،تَ	by (for oath)		

2. The noun governed by a preposition (حَرْفُ الْجَرِّ) is majrūr, that is, it is in the genitive case. This means that when it is singular it has *kasrah* on the last letter.

The pronoun governed by a preposition has also to be a genitive pronoun. For example:

مِنْهُ	(from him)	instead of	مِنْ هُوَ
إِلَيْكَ	(to you)	instead of	إِلى أَنْتَ

and so on. The complete list of genitive pronouns is given in section 8.

3. In writing, one-lettered prepositions like لِ، كَ، تَ، بِ are joined with their genitives (مَجْرُور). For example:

كَالأَسَدِ، لِلّهِ، تَاللّهِ، بِاللّهِ

In the case of لِ , the *alif* of the definite article is also dropped before it is joined, e.g.

لِ + اَلْعَمَلِ → لِلْعَمَلِ   لِ + اَللّٰهِ → لِلّٰهِ

4. When prepositions like مِنْ and عَنْ which carry *sukūn* at the last letter precede the definite article, their sukūn is changed to *fatḥah* and *kasrah* respectively to facilitate reading, e.g.

مِنَ السُّوقِ	from the market
عَنِ الْحَكِيْمِ	about the wise man

5. Following words that act as adverbs of time or place are used as construct taking a genitive like a preposition:

أَمَامَ	in front of, ahead	عِنْدَ	near, with, at
خَلْفَ	behind	بَيْنَ	between
قَبْلَ	before	فَوْقَ	above
بَعْدَ	after	تَحْتَ	beneath, under
لَدَى	near	وَرَاءَ	beyond
حَوْلَ	around	مَعَ	with, besides.

Examples:

هَلِ الْمَالُ عِندَ زَيْدٍ؟	Is the money with Zayd?
اَلسَّحَابُ بَيْنَ السَّمَاءِ وَالاَرْضِ	The cloud is in between the heaven and the earth.
اَلْوَلَدُ جَالِسٌ اَمَامَ الْمُعَلِّمِ	The boy is sitting in front of the teacher.

اَلْبَيْتُ وَرَاءَ الْحَدِيْقَةِ	The house is beyond the garden.
اَلصُّنْدُوقُ تَحْتَ السَّرِيْرِ	The box is under the bed.

6. 'I have' and 'he has'

There are three ways in Arabic for saying 'he has' or 'I have etc., depending upon the meaning of the sentence. For example:

Zayd has a watch.	لِزَيْدٍ سَاعَةٌ
He has a friend.	لَهُ صَدِيْقٌ
I have a guest.	عِنْدِي ضَيْفٌ
The manager has a visitor, or, there is a visitor with the manager.	مَعَ الْمُدِيْرِ زَائِرٌ

7. The subject (اَلْمُبْتَدَأ) may come after the Predicate (الخبر)

Usually the مُبْتَدَأ comes before the خَبَر. But in some cases it comes after the خَبَر. One such case is when the مُبْتَدَا is an indefinite noun (نَكِرَة) and the خَبَر is a combination of a preposition and a noun or pronoun which it governs. All the sentences in section 6 above are of this kind. Their second part, namely سَاعَةٌ، صَدِيْقٌ، ضَيْفٌ or زَائِرٌ is مُبْتَدَأ, and نَكِرَة; and the first part is خَبَر , a combination of a preposition or a word acting like a preposition and its genitive.

8. Personal Pronouns (اَلضَّمَائِرُ الشَّخْصِيَّةُ)

You have come accross a number of nominative (*marfū'*) and genitive (majrūr) pronouns in earlier lessons. It is time to gove the complete list.

Person		Nominative المرفوع			Accusative// المنصوب Genitive المجرور		
		Singular	Dual	Plural	Singular	Dual	Plural
اَلْغَائِب III	m.	هُوَ he	هُما they	هُم they	ه his, him	هُمَا them & their	هُمْ them &
	f.	هِيَ she		هُنَّ her	ها her		هُنَّ their
الحَاضِر II	m.	أنتَ you	اَنْتُمَا you	أَنْتُمَا you	كَ you &	كُمَا you & your	كُمْ you &
	f.	أنتِ you		أَنْتُنَّ you	لِ your		كُنَّ your
المُتَكَلِّم I	m.	أَنَا I	نَحنُ we		نِي me ى my	نَا us,our	
	f.						

Note: Third person singular pronoun may be rendered as it(s) whenever required.

The genitive (*majrūr*) and the accusative (*manṣūb*) pronouns are almost the same except in the first person singular. We will come to the accusative in the next lesson.

9. Genitive (*majrūr*) pronouns are used in two ways:

1. with a construct

خَالِدٌ رَفِيْقِى	Khalid is my companion.
هَلْ عَائِشَةُ خَالَتُكَ؟	Is Aishah your maternal aunt?
هُوإِمَامُنَا	He is our leader.

In English these pronouns are called possessive prnouns (الضمير الإضافى) .

2. with a preposition or an adverb

أَنَا جَالِسٌ مَعَهُ	I am sitting with him.
هَلْ عِنْدَكَ الأَوْرَاقُ؟	Are the papers with you?
هَذِه هَدِيَّةٌ لَكَ	This is a gift for you.

Summary of the Grammar:

1. The preposition precedes its noun or pronoun.
2. The noun or pronoun governed by a preposition is in the genitive case (*majrūr*).
3. The *mubtadā* may be indefinite and come after the *khabar* which is a combination of a preposition and its noun or pronoun, or an adverb and its genitive.
4. A genitive pronoun may be a possessive pronoun or the object of a preposition or an adverb.
5. Common adverbs of time and place are used as construct taking a genitive like prepositions.

Exercises 4

a. Translate into English:

١ اَلأَبُ مَعَ أَبْنَاءِ ه.
٢ اَلرَّاحَةُ بَعْدَ التَّعْبِ.
٣ اَلْحَقُّ مَعَنَا لاَ مَعَكُمْ.
٤ آفَةُ الْجِسْمِ فِى كَثْرَةِ الطَّعَامِ.
٥. هَلْ عِنْدَكَ مِفْتَاحُ الصُّنْدُوقِ.
٦. مُعَلِّمُو اللُّغَةِ مِنْ بِلادِ الْعَرَبِ.
٧. اَلْجَبَلُ أَمَامَهُ وَالْبَحْرُ خَلْفَهُ.
٨. اَلْمُلْكُ لِلّهِ وَالْحُكْمُ لِلّهِ.
٩. اَلْمَرِيْضُ نَائِمٌ مِنَ الصَّبَاحِ إِلَى الآنِ.
١٠. بِاللّهِ، هُوَ مُسَافِرٌ قَبْلَ الْفَجْرِ.

b. Point out the nominative (*marfū'*) and the genitive (*majrūr*) pronouns in the following sentences:

١. هُوَ فِي فَصْلِهِ.
٢. عَدُوُّكَ عَلَى الْحَقِّ.
٣. هِيَ فِي غُرْفَتِهَا مُنْذُ الصَّبَاحِ.
٤. هَلْ لَكِ سَاعَةٌ مِنْ ذَهَبٍ.
٥. هُمْ حَاكِمُونَ عَلَى قَومِهِمْ.
٦. سَيَّارَتُنَا وَاقِفَةٌ بِالْمَوقِفِ.
٧. أَنْتُمْ إِخْوَانُنَا فِي الدِّيْنِ.
٨. هُنَّ مِنْ بَلَدِكُنَّ.

c. Translate into Arabic:

1. She is my sister and his aunt.
2. Do you have two pens?
3. The birds are in the air, and the fish are in the sea.
4. We are sitting under the tree.
5. Are they present in the class?
6. Do you have servants in your houses?
7. I have one son and two daughters.
8. Her eyes are shining like stars.
9. The men are sitting around the table.
10. People are from one father and one mother.

d. Put sings (إِعْرَاب) , and point out the *mubtada* and the *khabar* in sentences one to four:

١. العلم عندالله.
٢. العزة لله وللرسول.
٣. نحن قادمون من الهند.
٤. أأنتما مُسَافِرَانِ إلى المدينة؟
٥. هل هنَّ صادقات في قولهن؟
٦. هذه رسالة من إخيه إلى صديقه.
٧. السماء ممطرة منذالعصر.
٨. الضيوف حاضرون في المجلس.

e. Translate the following verses and hadiths:

١. هَذا بَيَانٌ لِلنَّاسِ (٣:١٣٨)
٢. اللّه رَؤُفٌ بِالْعِبَادِ (٢:٢٠٧)
٣. اَلرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ (٤:٣٤)
٤. اَلْجَنَّةُ تَحْتَ ظِلَالِ السيُّوفِ (متفق عليه)
٥. اَلْحَيَاءُ شُعْبَةٌ مِنَ الإِيْمانِ (متفق عليه)
٦. لِكُلِّ أُمَّةٍ رَسُولٌ (١٠:٤٧)
٧. نَحْنُ لَهُ عَابِدُونَ (٢:١٣٨)
٨. مِنْ آيَاتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ (٤١:٣٧)
٩. اَللّه رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ (٤٢:١٥)
١٠. طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ ومُسْلِمَةٍ. (حديث)

Vocabulary

Text:

(أَسْوَاقٌ) السُّوقُ	market	اَلصِّدْقُ	speaking truth, truthfulness
اَلْمَطَارُ	airport		
اَلْجَوُّ	atmosphere	حِكَايَةٌ	story
(أَسْفَار)اَلسَّفَرُ	journey	(حُكَمَاءُ) حَكِيْمٌ	wiseman
اَلْقِطَارُ	train	جَوَّادٌ	generous
وَاقِفٌ	standing	(سُحُبٌ)السَّحَابُ	cloud
اَلمَحَطَّةُ	station	اَلصُّنْدُوْقُ	box
(فُصُولٌ)اَلْفَصْلُ	class	(سُرُرٌ)اَلسَّرِيْرُ	bed
ذَاهِبٌ	going	(ضُيُوفٌ)ضَيْفٌ	guest
(شُهُورٌ)شَهْرٌ	month	(رُفَقَاءُ)رَفِيْقٌ	companion
(أَعْمَال)اَلْعَمَلُ	work	(أَوْرَاق)وَرَقَةٌ	leaf,paper
اَلنَّجَاةُ	safety	(هَدَايَا)هَدِيَّةٌ	gift,present
(أموال) مَالٌ	money	نَوْمٌ	sleep
(مَكاتِب) مَكْتَبٌ	office	زَائِرٌ	visitor

Exercises:

(a) اَلرَّاحَةُ	comfort, rest	(أطعِمة)الطَّعَامُ	food
اَلتَّعْبُ	tiredness	(مَفَاتِيْحُ)مِفْتَاحُ	key
آفَةٌ	difficulty	(أَبْحُرٌ)بَحْرٌ	sea
اَلجِسْمُ	body	اَلْمُلْكُ	kingdom
كَثْرَةٌ	plenty,much	اَلْحُكْمُ	rule
الْآن	now	اَلصَّبَاحُ	morning
مُسَافِرٌ	travelling	اَلْفَجْرُ	dawn
(b) (أَعْدَاء)عَدُوٌّ	enemy	مُوقِفٌ	parking ground
(أقوَام)قَومٌ	people	ذَهَبٌ	gold
(c) fish	(أَسْماكٌ)سَمَكٌ	people	اَلنَّاسُ
working	عَامِلٌ	shining	لاَمِعٌ
sitting	جالِسٌ		
(d) (عُلُومٌ)اَلْعِلْمُ	knowledge	(رَسَائِلُ)رِسَالَةٌ	letter
اَلْعِزَّةُ	honour	اَلْعَصْرُ	afternoon,evening

(أَقْوَالٌ)قَوْلٌ	word,statement	(مَجَالِسُ)مَجْلِسٌ	meeting,meeting place
قَادِمٌ	coming	(شُعَبٌ)شُعْبَةٌ	part,department
(e) بَيَانٌ	declaration, statement	(أُمَمٌ)أُمَّةٌ	people community
رَؤُوْفٌ	kind,loving		
(عِبَادٌ)عَبْدٌ	slave,servant	(عُبَّادٌ)عَابِدٌ	worshipper
قَوَّامٌ	protector, caretaker	(آيَاتٌ)آيَةٌ	sign
		فَرِيْضَةٌ	duty,obligatory
ظِلٌّ	shade	طَلَبٌ	search, call, pursuit
(سُيُوفٌ)سَيْفٌ	sword		
اَلْحَيَاءُ	modesty		

Prepositions:

مِنْ	from,of,by	عَنْ	about,away,from
فِي	in,into,during	لِ	for,to,belonging to
إِلَىٰ	to,up,until	كَ	like,as
حَتَّى	till,until	مُنْذُ,مُذْ	for,since
بِ	at,with	رُبَّ	some of,many of
وَ,بِ,تَ	by (for oath)	حَاشَا,عَدَا,خَلَا	except
عَلَى	on,at,upon,against		

Adverbs:

أَمَامَ	in front of,ahead	عِنْدَ	near, with, at
خَلْفَ	behind	بَيْنَ	between
قَبْلَ	before	فَوْقَ	above.
بَعْدَ	after	تَحْتَ	beneath, under
لَدَى	near	وَرَاءَ	beyond
حَولَ	around	مَعَ	with, besides

Review Exercises - 1

(a) Write the Arabic equivalents for the following:

1. nominal sentence
2. subject of the nominal sentence
3. predicate of the nominal sentence
4. regular plural
5. irregular plural
6. the construct
7. the genitive of a construct
8. the relation between the two
9. the singular noun that carries *ḍammah* at the last letter
10. the singular noun that carries *fatḥah* at the last letter
11. the singular noun that carries *kasrah* at the last letter
12. words that change their sign in different cases
13. words that do not change their signs
14. the nominative case
15. the accusative case
16. the genitive case

(b) Fill in the blanks:

١. اَلوَرْدَةُ ______
٢. ______ حَارَّةٌ.
٣. هُوَمُهَنْدِسٌ ،لا ______.
٤. ______ مُمَرِّضَةٌ لا ______.
٥. المَكْتَبُ ______ لا مُغْلَقٌ.
٦. ______ المَدِينَةِ وَاسِعَةٌ وَ______.
٧. نَوَافِذُ ______ مَفْتُوحَةٌ.
٨. ______حَاضِرَاتٌ فِي ______
٩. ______ العَمِيْدِ مُعَلِّمَانِ.
١٠. فِى ______ غُرْفَتَانِ وَ______.
١١. سَيَّارَتِي ______ بالمَوْقِفِ ______ سَيَّارَةِ زَيْدٍ.
١٢. الطَائِرَةُ نَازِلَةٌ عَلَى ______ بَعَدَ ______.
١٣. رَأسُه صَغِيْرٌ وَ______ كَبِيْرَتَانِ.
١٤. فَلَاحُو ______ مُجْتَهِدُونَ لا ______
١٥. حَقِيبَتِي ______ وَحَقِيْبَتُه ______.
١٦. اَلرَّاحَةُ ______ التَّعْبِ
١٧. اَلنُّجُومُ ______ فِى السَّمَاءِ.
١٨. ______ عَلى الأَشْجَارِ.

(c) Put signs and point out the *mubtada* and the *khabar*.

١. نصرالله قريب.
٢. الشيطان عدوّ للإنسان.
٣. الأعمال بالنيات.
٤. الصدقات للفقراء.

٥. فضل اللّه عظيم.
٦. لكل أمة اجل.
٧. إلىّ مرجعكم.
٨. للّه ملك السموات والأرض.
٩. ربنا غفور رحيم.
١٠. ذالك على اللّه يسير.
١١. خيركم خيركم لأهله.

(d) Translate into Arabic:

1. The earth is round.
2. The sun is static.
3. The lessons are easy.
4. The examination is difficult.
5. This is the capital of the country.
6. That is the parking for cars and buses.
7. The city is new and its residents are polite.
8. Nile is the life of Egypt.
9. This is a gift from his friend.
10. Victory is from God.
11. He has knowledge of the hidden and the open.
12. He is the Lord of the East and the West.

e. Read and translate:

١. كُلُّ مَعْرُوفٍ صَدَقَةٌ (متفق عليه).
٢. الدُّعاءُ هُوَ العِبَادَةُ. (الترمذى)
٣. الْمُؤمِنُونَ وَالْمُؤمِنَاتُ بَعْضُهُم أَولِيَاءُ بَعْضٍ.(٤١:٩)
٤. هُنَّ لِبَاسٌ لَّكُم وَأَنْتُم لِبَاسٌ لَّهُنَّ (٧١:٨).
٥. لَه الْحَمْدُ فِى الأُولَى وَالآخِرَةِ (٧٠:٢٨).
٦. أَنْتُمْ الفُقَرَاءُ إِلَى اللّهِ وَ اللّه هُوَ الغَنِىُّ الْحَمِيْدُ (١٥:٣٥).
٧. كُلُّ الْمُسْلِمِ عَلى الْمُسْلِمِ حَرَامٌ ، دَمُه وَعِرْضُه، وَ مَالُه (مسلم).
٨. الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُم مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَالِكَ (البخارى).
٩. لَهُ الْمُلْكُ وَلَه الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَىْءٍ قَدِيْرٌ (١:٦٤).
١٠. الصَّلاةُ نُورٌ، وَالصَّدَقَةُ بُرهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ (مسلم).

Vocabulary

b. الوَرْدَةُ	rose flower	مُهَنْدِسٌ	engineer
نَازِلَةٌ	landing	حَقِيْبَةٌ	briefcase
c. نَصْرٌ	help	قَرِيْبٌ	near
(نِيَّات)نِيَّة	intention	غَفُورٌ	forgiving
مَرجِعٌ	return	يَسِيْرٌ	easy, small
فَضْلٌ	favour, grace	عَظِيمٌ	big
(صَدَقَاتٌ)صَدَقَةٌ	alms, charity	رَحِيْمٌ	merciful
أَجَلٌ	time, period	خَيْرٌ	good, better
أَهْلٌ	family, relative	(فُقَرَاء)فَقِيْرٌ	poor
d. round	مُدَوَّرَة،كُرَة	lesson	(أسْبَاق)سَبَقٌ
static	ثَابِتَةٌ	examination	إِخْتِبَار
easy	سَهْلٌ	life	حَيَاةٌ
difficult	صَعبٌ	polite	مُهَذَّبٌ
capital	عَاصِمَةٌ	bus	(بِصَات)بَص
resident	(سُكَّان)سَاكِن	the hidden	الغَيْبُ
the open	الشَّهَادَة	East	المَشرِق
West	المَغرِب	victory	النَّصْرُ, الفَتْحُ
e. مَعْرُوفٌ	good deeds	الحَمِيدُ	praise-worthy
(أمْثَالٌ)مَثَلٌ	parable, simile	حَرَامٌ	prohibited
الدُّعَاء	supplication	دَمٌ	blood
عِبَادَة	worship	عِرْضٌ	honour
بَعْض	some, someone	مَال	money, wealth
(أولِيَاء)وَلِيٌّ	friend, supporter	أقرَبُ	nearer
لِبَاس	dress	أحَد	one
الحَمْدُ	praise	شِرَاك	lace
الأوْلَى	this life	نَعْل	shoe
الآخِرَة	next life	الصَّلَاة	prayer
(أغنِيَاء)الغَنِيٌّ	self-sufficient, rich	بُرْهَان	proof
صَبْرٌ	patience, fortiude	ضِيَاء	light
حُجَّة	argument	قَدِيْرٌ	powerful, capable

Lesson Five

Perfect Tense, Verbal Sentence, Accusative Noun and Pronoun

1. Perfect Tense (اَلْمَاضِى)

Verb in Arabic has three basic forms: Perfect (اَلْمَاضِى) imperfect (اَلْمُضَارِع) , and imperative (اَلأَمْرُوَالنَّهْيُ). The perfect denotes a finished and therefore a past act. The imperfect means an unfinished and therefore a present or a future act. The imperative is command or request to do (الأَمْرُ) or not to do (اَلنَّهْيُ) anything.

The simplest part of a verb is the third masculine singular of the perfect. For example:

ذَهَبَ he went   سَمِعَ he heard   كَرُمَ he became noble

Verbs get their name by this simplest part. We call, for example, the verb *dhahaba, sami'a, karuma* etc.

2. Conjugation of the Perfect (تَصْرِيفُ المَاضِى)

Verbs in Arabic are conjugated according to person, number and gender. The verb that serves as a base for all conjugate forms is the third person masculine singular. By adding different affixes to this base, and atlering the signs of its last letter in some cases, the whole conjugation of the perfect is formed. The verb that is generally taken as a paradigm is فَعَلَ (he did). The perfect conjugation of فَعَلَ is as follows:

Plural	Dual	Singular	Gender	Person
فَعَلُوا they (men) did	فَعَلا they(two men)did	فَعَلَ he did	*masc*	الغَائِبُ III
فَعَلْنَ they(women)did	فَعَلَتَا they(two women)did	فَعَلَتْ She did	*fem*	
فَعَلْتُمْ you(men)did	فَعَلْتُمَا you(two men)did	فَعَلْتَ you(man)did	*masc*	الْحاضِرُ II
فَعَلْتُنَّ you(women)did	فَعَلْتُمَا you(two women)did	فَعَلْتِ you (woman) did	*fem*	
فَعَلْنَا we (two or more) did		فَعَلْتُ I did	*masc & fem*	الْمُتَكَلِّمُ I

Note the following points in this conjugation:

1. All singulars other than the base have long ت ending.
2. The sign of the dual is ا at the end.
3. The last letter of the base takes *sukūn* from the third person feminine plural onwrards in all second and first person conjugations.
4. The second person conjugations have the same ending as their nominative pronouns.

It will help you memorize the perfect conjugation if you keep these points in mind. Note also that the third person masculine plural has an *alif* at the end (فَعَلُوا) which is not read.

3. Variations in the Base

Let us call the three letters of the base the first radical, the second radical, and the third radical. The first radical in all the verbs has *fatḥah*. The second letter may have any of the three signs: ذَهَبَ , for instance, has *fatḥah*, سَمِعَ has *kasrah*, and كَرُمَ has *ḍammah*. This difference is maintained throughout the whole conjugation. ذَهَبَ follows the pattern of فَعَلَ , the conjugation of the other two are given below:

Plural	Dual	Singular	Plural	Dual	Singular	Person	
كَرُمُوا	كَرُمَا	كَرُمَ	سَمِعُوا	سَمِعَا	سَمِعَ	M	III
كَرُمْنَ	كَرُمَتَا	كَرُمَتْ	سَمِعْنَ	سَمِعَتَا	سَمِعَتْ	F	الغائب
كَرُمْتُمْ	كَرُمْتُمَا	كَرُمْتَ	سَمِعْتُمْ	سَمِعْتُمَا	سَمِعْتَ	M	II
كَرُمْتُنَّ	كَرُمْتُمَا	كَرُمْتِ	سَمِعْتُنَّ	سَمِعْتُمَا	سَمِعْتِ	F	الحاضر
كَرُمْنَا		كَرُمْتُ	سَمِعْنَا		سَمِعْتُ	M F	I المتكلم

All other verbs that have three letters in their roots, as the above verbs, have either *fatḥah* or *kasrah* or *ḍammah* at the second radical and are conjugated likewise.

4. Structure of a Verbal Sentence

a. So far, we have been concerned with nominal sentences. Now we take up verbal sentences (جُمْلَةٌ فِعْلِيَّةٌ). The structure of an Arabic verbal sentence is different from that of English. Its first part is verb (الفِعْلُ); then comes the subject (الفَاعِلُ), then

the object (الْمَفْعُول); all other parts come in the last. For example:

ذَهَبَ زَيْدٌ	Zayd went.
قَرَأَتْ فاطِمَةُ كِتَاباً	Fatimah read a book.
شَرِبَ الرَّجُلُ القَهْوَةَ فى الفِنْجَانِ	The man took coffee in a cup.

b. Case of the subject and the object

The subject (فَاعِل) of a verbal sentence, like the مُبتَدأ of a nominal sentence, is *marfū'*. Look at زَيْدٌ , فاطِمَةُ , الرَّجُلُ

The object (مَفْعُول) is *manṣūb*; that is, in case it is singular it takes *fatḥah* at the last letter.

c. When the subject is a pronoun

it is not ordinarily mentioned; it is implied in the verb. For example:

ذَهَبْتُ إلى السوُّقِ	I went to the market.
أكَلُوا العِنَبَ	They ate grapes.

5. Accusative Pronoun (الضَّمِير الْمَفْعُولى)

Accusative pronouns are same as the genitive pronouns (see Lesson 4) except the first person singular, which is نِى instead of ى . For example:

طَلَبْنَا هُم	We called for them.
أَخَذْتُهُ مِنَ الدُّكَّانِ	I took it from the shop.
ضَرَبَنِى عَلَى صَدْرِى	He hit me at my chest.

Usually the object comes after the subject. But when it is a pronoun and the subject is explicitly mentioned, it comes after the verb and before the subject and is written jointly with the verb.

كَتَبَهُ الأُسْتَاذُ	The teacher wrote it.
شَرِبَهَا الرَّجُلُ	The man drank it.

But in some cases, it has to be written separately from the verb. In that case it is joined with إيَّا . For example.

إيَّاكَ قَصَدْتُ	You, I meant.
طَلَبُوا زَيْداً إيَّاه	They called Zayd, (yes) him.

Accusative pronoun in this form is generally used for emphasis and is put before the verb. Sometimes it comes after the verb, as you have in the second sentence, but only to strengthen the object already mentioned.

The full list of the accusative pronoun not written jointly with the verb is:

إِيَّاهُ	إِيَّاهُما	إِيَّاهُم	إِيَّاهَا	إِيَّاهُمَا	إِيَّاهُنَّ
إِيَّاكَ	إِيَّاكُمَا	إِيَّاكُمْ	إِيَّاكِ	إِيَّاكُمَا	إِيَّاكُنَّ
إِيَّايَ	إِيَّانَا				

6. More than one Object

Some verbs take more than one object.

جَعَلَ الْمَلِكُ خَالِداً قائِداً — The king made Khalid commander.

وَجَدْتُ العِلْمَ نَافِعاً — I found knowledge useful.

7. Summary of the Grammar

1. The basic forms of verb are three: perfect (الماضى), imperfect (المضارع) and imperative (الأمروالنهى).
2. Im verbal sentences the verb comes first, then the subject (الفاعل), then the object (المفعول), then all other things.
3. But if the object is a pronoun, it comes after the verb and is written jointly with it.
4. Accusative pronuns are same as genitive pronuns except that in the first person singular the accusative pronoun is نِى
5. If the subject is a personal pronoun it is usually not mentioned because it is implied in the verb.
6. A verb may have more than one object.

Ecercises 5

(a) Write the full perfect conjugation of the following verbs:

أَكَلَ ate, شَرِبَ drank, ضَعُفَ became weak

(b) Translate the following into English:

١. طَلَبَ الْمَلِكُ الْوَزِيْرَ.
٢. قَتَلَهُ الْعَدُوُّ فِى الْحَرْبِ.
٣. إِيَّاىَ مَدَحَ الأسْتَاذُ.
٤. سَمِعَا الأذَانَ وَخَرَجَا إِلَى الْمَسْجِدِ لِلصَّلَاةِ.
٥. لَعِبُوا الْكُرَةَ فِى الْمَلْعَبِ بَعْدَ الْعَصْرِ.

٦. قَرَأَتِ الْبِنْتُ الْكِتَابَ وَكَتَبَتْ مِنْه.
٧. طَبَخْنَ الطَّعَامَ فِي الْمَطْبَخِ.
٨. هَلْ أَكَلْتَ الْخُبْزَ مَعَ الْجُبْنَةِ وَشَرِبْتَ الشَّايَ؟
٩. ذَهَبْتُ إِلَى الْمَطَارِ وَرَكِبْتُ الطَّائِرَةَ.
١٠. سَمِعْنَا الْمُحَاضَرَةَ فِي الْقَاعَة.

(c) Translate into Arabic:

1. We opened the door and entered the house.
2. He read the book and wrote a lesson from it.
3. The servant cooked meat.
4. The two men ate dinner after sunset.
5. The women went to the market with their husbands.
6. Did the farmer sow wheat in the field?
7. They sat on the carpet and drank coffee.
8. Did you (men) go to the station in the night?
9. They (women) went up the mountain in the summer.
10. God made him a king.

(d) Put signs and point out the subject (فَاعِل) and the object (مفعُول):

١. نزل المطر فى الشتاء.
٢. حفظ الطالب الدرس.
٣. ذبلت الأزهار على الأغصان.
٤. غسلت البنت يدها قبل الأكل
٥. شهدالرجل بالصدق فى المحكمة
٦. هل وجدتم الكتاب نافعا؟

(e) Read and translate:

١. بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِه (٢٧:٤٢)
٢. لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولاً (٣٦:١٦)
٣. ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ (٤١:٣٠)
٤. بَدَأَ خَلْقَ الإِنْسَانِ مِنْ طِيْنٍ (٧:٣٢)
٥. جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُوراً (٥:١٠)
٦. شَهِدَ عَلَيْهِم سَمْعُهُم وَأَبْصَارُهُم وَجُلُودُهُم (٢٠:٤١)
٧. تَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ (١٧:١٢)
٨. مَن تَرَكَ صَلاَةَ العَصْرِ فَقَدْ حَبِطَ عَمَلُهُ (البخارى)
٩. اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِن لِسَانِهِ وَيَدِهِ (متفق عليه)

Vocabulary

Text:

(ف) ذَهَبَ	went	(ن) طَلَبَ	called for
(س)سَمِعَ	heard	العِنَبُ	grapes
(ك)كَرُم	became noble	(ض)وَجَدَ	found
(ف)فَعَلَ	did	(ن)أَخَذَ	took
(ف)قَرَأَ	read	(ض)ضَرَبَ	hit
(س)شَرِبَ	drank	(صُدُور)صَدْر	chest
الفِنْجَانُ	cup	(ن)كَتَبَ	worte
(ن)قَصَدَ	intended,meant	(ف)جَعَلَ	made
نَافِعٌ	useful	القَهْوَة	coffee
(قواد)قَائدُ	commander	(دَكاكِين) دُكاّن	shop

Exercises:

a.	(ك)ضَعفَ	became weak	(ن) أَكَلَ	ate
b.	اَلْخُبْزُ	bread	(وُزَرَاء) الوزيرْ	minister
	الجُبْنَةُ	cheese	(ن)قَتَلَ	killed
	(حُرُوبٌ)الحَرْبِ	war	(ف)مَدَحَ	praised
	اَلْمُحَاضَرَة	lecture	الأذَانُ	call (for prayer)
	اَلقَاعَةُ	hall	(س)لَعِبَ	played
	(ن) خَرجَ	went out	(ف) طَبَخَ	cooked
	اَلْمَلْعَب	play-ground	اَلْكُرَة	ball
	العَصْر	afternoon, time		
c.	opened	(ف)فَتَحَ	sow	(ف)زَرَعَ
	entered	(ن)دَخَلَ	field	(حُقُول)حَقْلٌ
	rice	أرُزٌّ	carpet	سَجَّادَةٌ
	meat	(لُحُوم)لَحَمٌ	dinner	اَلعَشَاءُ
	sun-set	الغُرُوْب	husband	(أَزْوَاج)زَوْجُ
	wheat	اَلْقَمْحُ	summer	الصَّيْفُ
d.	(ض)نَزَلَ	came down	اَلْمَطَرُ	rain
	(ض)غَسَلَ	washed	اَلشِّتَاءُ	winter

اَلأَكْل	eating	حَفِظَ (س)	remembered, protected
شَهِدَ (س)	witnessed	مَحْكَمَةٌ	court
زَهْرَة (أَزْهَار)	flower	الدَّرْسُ (دُرُوس)	lesson
ذَبُلَ (ك)	dried up	جِلْدٌ (جُلُودٌ)	skin
e. بَسَطَ (ن)	enlarged, spread	تَرَكَ (ن)	left
الرِّزْق	provision	مَتَاعٌ (أَمتِعَة)	goods
لَقَدْ	indeed	الذِّئْبُ	wolf
بَعَثَ (ف)	sent	الفَسَادُ	disorder
ظَهَرَ (ف)	appeared	بَدَأَ (ف)	began
الْبَرُّ	land	فَقَدْ	so indeed
خَلْقٌ	creation	حَبِطَ (س)(ض)	went waste
طِيْنٌ	clay	سَمْعٌ	ear, hearing
مَنْ	one who	بَصَرٌ (أَبْصَار)	eye, sight
سَلِمَ (س)	became safe		
لِسَانٌ (أَلسِنَة)	tongue		

Lesson Six

Passive Perfect, Negative and Interrogative

1. Passive Perfect (المَاضى المَجْهول)

The passive perfect is formed by putting *ḍammah* on the first letter of the base, and *kasrah* on the second letter, if it does not already have it.

Active	Passive	
قَتَلَ	قُتِلَ	was killed
سَمِعَ	سُمِعَ	was heard

Verbs that have *ḍammah* at the second radical such as كَرُمَ are intransitive and are not used in passive. The whole passive conjugation of قَتَلَ (kill) is as follows:

Plural	Dual	Singular	Person	
قُتِلُوْا	قُتِلَا	قُتِلَ	M	III
قُتِلْنَ	قُتِلَتَا	قُتِلَتْ	F	الغائب
قُتِلْتُمْ	قُتِلْتُمَا	قُتِلْتَ	M	II
قُتِلْتُنَّ	"	قُتِلْتِ	F	الحاضر
قُتِلْنَا		قُتِلْتُ	M	I
			F	المتكلم

Conjugations of all verbs, whatever be the sign of their second radical, are made on the same pattern. There is no variation here.

2. Changing the Active into the Passive

Look at these examples:

Active	Passive
فَتَحَ الْبَابَ	فُتِحَ الْبَابُ
He opened the door.	The door was opened.
كَتَبُوا الرِّسَالَةَ	كُتِبَتِ الرِّسَالَةُ
They wrote the letter.	The letter was written.
قَرَأَ الْوَلَدُ الْكِتَابَ	قُرِءَ الْكِتَابُ

The boy read the book.	The book was read.
ذَكَرْتُكَ فِى الْمَجْلِسِ I mentioned you in the meeting.	ذُكِرْتَ فِى الْمَجْلِسِ You were mentioned in the meeting.
قَتَلُوا هُمْ بالسيّفِ They killed them with the sword.	قُتِلُوا بالسَّيْفِ They were killed with the sword.

As you see from these examples, you should follow the following procedure in changing an active sentence into a passive one:

(1) Make the object in the active the subject in the passive.
(2) Put the verb in the passive in such a way that it agrees with the new subject in person, number and gender.
(3) Put the rest of the sentence as it is.

The subject of the active sentence is usually dropped. In Arabic a passive sentence is called *majhūl*, unknown, because the real subject is not mentioned and the object is made subject in its place. This is why it is called the acting subject (نَائِبُ الفَاعِلِ).

However, if you want to mention the actual subject, and say, for instance, that the book was read by the boy, you can put it in this way:

قُرِءَ الكِتَابُ مِنْ قِبَلِ الْوَلَدِ   The book was read by the boy.

Obviously, this is cumbersome. Hence, if you have to mention the real subject put the verb in the active. This is the practice in Arabic.

3. Translating the Arabic Perfect

Arabic perfect may be rendered in two ways: in simple past or in present perfect.

خَلَقَ اللّٰهُ الاَرْضَ	I. God created the earth. II. God has created the earth.
غُسِلَ الثَّوْبُ بِالْمَاءِ	I. The garment was washed with water. II. The garment has been washed with water.

4. Negative Perfect with مَا

The most common way to form a negative perfect, active or passive, is to add مَا before the affirmative verb, e.g.

affirm:	أَكَلْتُ الْعَشَاءَ	I ate dinner.
neg:	مَا أَكَلْتُ العَشَاءَ	I did not eat dinner.
affirm:	قُطِعَتِ الشَّجَرَةُ	The tree was cut.
neg:	مَاقُطِعَتِ الشَّجَرَةُ	The tree was not cut.

5. Interrogative Perfect:

1. One way to form an interrogative perfect is to add هَلْ or أ to the indicative as you have done in nominal sentences. For example:

هَلْ ضَحِكَ الْوَلَدُ؟	Did the boy laugh?
هَلْ سُرِقَ الْمَالُ؟	Was the money stolen?
أمَا قُطِفَتِ الاَثْمَارُ؟	Were the fruits not plucked?

2. The other way to form an interrogative is to put an interrogative pronoun or adverb in the beginning. For example:

مَنْ أَخَذَ المَالَ؟	Who toolk the money?
مَتَى وَصَلْتَ؟	When did you arrive?
أيْنَ ذَهَبْتُم فِى الْمَسَاءِ؟	Where did you people go in the evening?
مَاذَا قَالَ الرَّجُلُ لِابْنِهِ؟	What did the man say to his son?
لِمَ ضَرَبْتَ الْخَادِمَ؟	Why did you beat the servant?
لِمَاذَا مُنِعُوا الدُّخُولَ فى المَطَارِ؟	Why were they denied entry into the airport?
كَيْفَ نَجَحْتَ فِى الاِخْتِبَارِ؟	How did you succeed in the test?

6. Answering a Question

When a question is put in the positive and you want to give a positive answer use نَعَمْ , yes; but if you want to give a negative answer say لاَ or لاَ بَلْ , no or no rather. For example:

1. أَهَذِهِ مَكْتَبَةٌ؟	Is this a library?
نَعَمْ، هذه مَكْتَبَةٌ	Yes, it is a library.

2. هَلْ هُوَ مُعَلِّمٌ؟	Is he a teacher?
لاَهُوَ مُتَعَلِّمٌ	No, he is a student.
لابَلْ هُوَ مُتَعَلِّمٌ	No, he is rather a student.
3. هَلْ لَعِبْتَ كُرَةَ الْقَدَمِ؟	Did you play football?
نَعَمْ لَعِبْتُ	Yes, I did ply.
لاَ،مَالَعِبْتُ	No, I did not ply.

However, if the question is put in the negtive form and calls for a positive answer, بَلَى is used. For example:

أمَا فِيهِ دَلِيلٌ؟	Is there no argument in it?
بَلَى، فِيهِ دَلِيلٌ	Why not, there is argument in it.

Summary of the Grammar

1. Passive perfect (المَاضِى المَجْهُول) is formed by putting *dammah* on the first and *kasrah* on the second letter of the active perfect (الماضِى المعروف).
2. Negative perfect is formed by putting مَا before the affirmative.
3. Interrogative perfect is formed either by adding (1) هَلْ or أ, or (2) any interrogative pronoun or adverb in the beginning of the sentence.

Excercises 6

a. Change the following active sentences into passive ones leaving out 'by' (مِنْ قِبَلِ):

١. أكَلَ الْوَلَدُ الْغَدَاءَ.
٢. شَرِبْنَا الشَّایَ بِالسُّكَّرِ.
٣. غَرَسْنَا النَّخْلَ فِى الْبُسْتَانِ.
٤. حَرَثَ الْفَلاَّحُ الأرْضَ.
٥. قَطَفَتِ الْبِنْتُ الازهَارَ.
٦. لَعِبُوا الكُرَةَ بالمَيْدَانِ.

b. Translate the following into English:

١. خُلِقَ الإنْسَانُ بِالحُبِّ لِأهْلِهِ.
٢. مَتَى طُلِبُوا لِلشَّهَادَةِ؟
٣. هَلْ قُتِلَا فِى سَبِيلَ اللّهِ؟
٤. بُعِثَ الرَّسُولُ إلَى قَومِهِ.
٥. كُتِبَ عَلَيْنَا الْعَدْلُ وَالإحْسَانُ.
٦. مَا مُنِعْنَ الْحُضُورَ فِى المَسَاجِدِ.

c. Put signs (إعْرَاب) , and point out the *na'ib al-fa'il*:

١. سكب الماء فى الإناء.
٢. وضع الأناء على النّار.
٣. أكل الخبز بالزبدة.
٤. شربت القهوه بالحليب.
٥. خلق الإنسان من طِيْن.
٦. رفعت السماء وسطحت الأرض.

d. Translate into Arabic:

1. He was forbidden eating.
2. The room was opened for the guest.
3. They were detained from morning till evening.
4. The day has been made for work and the night for sleep.
5. Was the tea taken with sugar?
6. Who slaughered the lamb and cooked the meat?
7. Why was the door closed?
8. When did the train arrive at the station?
9. Did the writer not write?
10. What did you hear from him?

e. Read and translate:

١. مَتَى نَصْرُ اللّٰهِ؟ (٢:٢١٤)
٢. مَنْ رَبُّ السَّمَاوَاتِ وَالأَرْضِ؟ (١٣:١٦)
٣. أَلَهُمْ إِلٰهٌ غَيرُ اللّٰهِ؟ (٥٢:٤٢)
٤. أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ: (٥٢:٣٥)
٥. وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيْدِ (٥٠:٢٠)
٦. حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ (حديث)
٧. حُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ (٢٧:١٧)
٨. مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيْدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيْدٌ،
وَمَنْ قُتِلَ دُونَ دِيْنِهِ فَهُوَ شَهِيْدٌ (ابو داود والترمذی)

Vocabulary

Text:

(ن) ذَكَرَ	to remember, mention	(أَثْمَار) ثَمَر	fruit
		(ف) قَطَعَ	to cut
مُتَعَلِّم	student	(س)ضَحِكَ	to laugh
مِنْ قِبَلِ	by	(ض)سَرَقَ	to steel
الثَّوْبُ	cloth	(ض)قَطَفَ	to pluck
(ن) قَالَ	to say	(ض)وَصَلَ	to arrive
مَتَى	When	دُخُولٌ	entry
أَيْنَ	where	كَيْفَ	how
مَاذَا	what	إِخْتِبَار	test,examination

(مَجَالِسُ)مَجْلِسٌ	meating	العَشَاءَ	dinner
لِمَاذَاء لِمَ	why	مَكْتَبَةٌ	library
(ف)مَنَعَ	to deny, refuse	كُرَةُ الْقَدَمِ	foot-ball
(ف)نَجَحَ	to succeed, pass	بَلَي	yes, why not
اَلْمَسَاءُ	evening	دَلِيْلٌ	argument, guide
نَعَم	yes	(رَسَائِلُ)الرِسَالَةُ	letter

Excercixes:

(a)	الْغَدَاءُ	lunch	(ن) حَرَثَ	to plough
	(مَيَادِينُ)المَيْدان	field	السُكَّر	sugar
	(ض) غَرَسَ	to plant	اَلنَّخْلُ	date tree
	الْبُسْتَانُ	garden	(أقْوَام)قَوْمٌ	community
(b)	اَلْحُبُّ	love	الْعَدَل	justice
	الإحْسَانَ	kind behaviour	أهْلٌ	family
	سَبِيلٌ	way	حُضُورٌ	presence
	(ن)كَتَبَ(علىَ)	to order	(ف) بَعَثَ	to send
(c)	(ن)سَكَبَ	to pour	اَلحلِيْبُ	milk
	(ف)وَضَعَ	to put	(ف)رَفَعَ	to raise
	اَلزُّبْدَةِ	butter	(ف)سَطَحَ	to spread, level
	الأنَاءِ	pot		
(d)	eating	الأكْل	lamb	اَلْخَرُوف
	to close	(ض)غَلَقَ	to slauhter	(ف) ذَبَحَ
(e)	أمْ	is it that	(ن)حَشَرَ	to collect, raise
	إلٰهٌ	god	(جُنُود)جُنْدٌ	army, troops
	غَيْر	other	خَالِقٌ	creator
	(ن)نَفَخَ	to blow	اَلصُّوْر	trumpet
	يَوْم	day	دُونَ	in defence of
	الوَعِيد	promised punishment	فَ	so then
			دَمٌ	blood
	(ن)حَجَبَ	to hide	شَهِيدٌ	martyr
	(شَهَوَاتٌ)شَهْوَةٌ	pleasant things	مَكَارِه	unpleasant things

Lesson Seven

Dual and Plural Accusative and Genitive, إِنَّ and its Sister Words

1. Dual Accusative and genitive (اَلْمُثَنَّى المَنْصُوبُ وَالْمَجْرُور)

a. We have seen (lesson 2) that the dual nominative (اَلْمُثَنَّى الْمَرْفُوع) is formed by adding ان to the singular. From كِتَابٌ and رِسَالَةٌ, for example, we have كِتَابَانِ and رِسَالَتَانِ.
In the case of the accusative (اَلْمَنْصُوب) and the genitive (اَلْمَجْرُور), the *alif* of the nominative changes to *ya*:

Nominative		Accusative/Genitive
فَرِيْقَانِ	two parties	فَرِيْقَيْنِ
طَائِفَتَانِ	two groups	طَائِفَتَيْنِ

For example:

Nominative (المَرْفُوع)

1. خَرَجَ الوَلَدَانِ. — The two boys went out.
2. البِنْتَانِ حَاضِرَتَانِ. — The two girls are present.
3. هٰذَانِ طَالِبَانِ. — These are two students.
4. عِنْدَهُمَا دَفْتَرَانِ. — There are two notebooks with them (or they have two notebooks).

Accusative (المَنْصُوب)

5. قَرَأْتُ كِتَابَيْنِ. — I read two books.
6. هَلْ كَتَبْتَ رِسَالَتَيْنِ؟ — Did you write two letters?

Genitive (اَلْمَجْرُور)

7. هٰذَا ثَمَنُ الْقَلَمَينِ. — This is the price of the two pens.
8. هٰذِهِ أَوْرَاقٌ مِنَ الْكِتَابَينِ. — These are some pages from the two books.

Look at the examples :

In the first four sentences in which the nouns are in the nominative case (المَرفُوع)

اَلْوَلَدَانِ (1) is subject (*fā'il*),
اَلْبِنْتَان and حَاضِرَتَانِ (2) are *mubtadā* and *khabar*,
هٰذَانِ and طَالِبَانِ (3) are also *mubtadā* and *khabar*, and
دَفْتَرَان (4) is *mubtadā* that comes after a *khabar* عِنْدَ هُمَا (see 4:7)

In the accusative cases both كِتَابَيْنِ (5) and رِسَالَتَينِ (6)are objects of their verbs.

In the genitive cases القَلَمَينِ (7) is the مُضَاف إليه and الكِتَابَيْن (8) is the genitive governed by the preposition مِنْ.

b. You have also seen (Lesson 3) that the *nūn* of the dual nominative drops when it is construct. The same happens in the case of accusative and genitive nouns.

كِتَا بَينِ الأَدَبِ → كِتَابَى الأَدَبِ two books of literature
مَجَلَّتَيْنِ الطِّبِّ → مَجَلَّتَي الطِّبِّ two journals of medicine

For example:

Nominative (المرفوع)

خَرَجَ لَاعِبَا الْكُرَةِ إِلَى الْمَلْعَبِ	Two football players went out to the play ground.

Accusative (المَنْصُوب)

فَتَحْتُ مِصْرَاعَى الشُّبَّاكِ	I opened the panels of the window.

Genitive (اَلْمَجْرُور)

مَا قَرَئْنَا شَيْئاً مِنْ مَجَلَّتَي التَّارِيْخِ	We did not read any thing from the two journals of history.

2. Plural Accusative and Genitive

a. The accusative and genitive masculine plural is formed by changing the *wāw* of the nominative to *yā*:

nom.	acc./gen.
اَلْمُعَلِّمُونَ	اَلْمُعَلِّمِينَ

Examples:

Nominative (المرفوع)

ذَهَبَ المُعَلِّمُونَ إِلَى الْجَامِعَةِ	The teachers went to the university.

Accusative (المَنْصُوب)

رَأَيْتُ الْمُعَلِّمِينَ فِى الْكُلِّيَّةِ — I saw the teachers in the faculty.

Genitive (اَلْمَجْرُور)

سَمِعْنَا نِقَاشَ الْمُعَلِّمِيْنَ. — We heard the discussion of the teachers.

فِى النَّدْوَةِ كَثِيرٌ مِنَ الْمُعَلِّمِينَ — In the conference there are many (of the) teachers.

b. When construct (مُضَاف), the masculine plural accusative and genitive lose their *nūn* as does the nominative:

Nominative لاَعِبُونَ الْكُرَةِ → لا عِبُو الكُرَةِ

Accusative/ genitive لاَعِبِينَ الْكُرَةِ → لاعِبِى الْكُرَةِ

Examples:

Nominative (المرفوع)

حَضَرَ لاَعِبُو الْكُرَةِ — The foot-ball players have come.

Accusative (المَنْصُوب)

رَأَيْتُ لاَعِبِى الْكُرَةِ — I saw the foot-ball players.

Genitive (اَلْمَجْرُور)

فِى الْمَلْعَبِ قَلِيلٌ مِنْ لاَعِبِى الْكُرَةِ — There are a few foot ball players in the play ground.

c. In the case of feminine accusative and genitive plural, only the sign of the long *tā* at the end changes: it takes *kasrah* instead of the nominative *ḍammah*. For example:

Nominative (المرفوع)

هَبَطَتِ الطَّائِرَاتُ عَلَى الْمَطَارِ — The planes descended on the airport.

Accusative (المنصوب)

رَأَيْنَا الطَّائِرَاتِ فى المَطَارِ — We saw the planes at the airport.

Genitive (المجرور)

دَخَلَ المُسَافِرُونَ فِى الطَّا ئِرَاتِ — The passengers went into the planes.

It is the same when the feminine plural is a construct (مضاف). For example:

Nominative (المرفوع)

نَجَحَتْ طَالِبَاتُ الكُلِّيَّةِ	The girl students of the college have passed.

Accusative (المَنْصُوب)

هَلْ رَأَيْتَ طَالِبَاتِ الْجَامِعَةِ؟	Did you see the girl students of the university?

Genitive (اَلْمَجْرُور)

هُنَاكَ كَثِيْرٌ مِنْ طَالِبَاتِ الْمَدْرَسَةِ	There are many school girl students there

The rule is that the feminine plural has *dammah* on its long *tā* in the nominative, and *kasrah* in both accusative and genitive cases.

3. إِنَّ and its Sister Words

a. The words إِنَّ (indeed), أَنَّ (that indeed), لٰكِنَّ (but), كَأَنَّ (as if) لَعَلَّ (perhaps, hopefully), لَيْتَ (I wish.....) behave in the same way. They come before a noun or a pronoun, personal or demonstrative, and put them in the accusative (منصوب).

For example:

(1) الأَدَبُ وَاجِبٌ	
إِنَّ الأَدَبَ وَاجِبٌ	Indeed, good behaviour is necessary.
(2) اَلْمَرِيضُ نَائِمٌ	
كَأَنَّ المَرِيْضَ نَائِمٌ	As if, the patient is sleeping.
(3) الشَّاهِدَانِ عَادِلاَن	
لَعَلَّ الشَّاهِدَينِ عَادِلاَنِ	May be, the two witnesses are honest.
(4) اَلزَّائِرُونَ قَادِمُونَ	
لَيْتَ الزَّائِرِينَ قَادِمُونَ	I wish the visitors had come.
(5) المُعَلِّمَاتُ فَاضِلاَتٌ	
إِنَّ الْمُعَلِّمَاتِ فَاضِلاَتٌ	Indeed the women teachers are learned.

(6) هٰذِهِ تَذْكِرَةٌ

إِنَّ هٰذِهِ تَذْكِرَةٌ — Surely, this is a reminder.

(7) هُوَ فَاسِقٌ

إِنَّهُ فَاسِقٌ — Verily, he is intransigent

The demonstrative هذه (6) is مَبْنِى and is not affected by إِنَّ. The pronoun هُوَ (7) is nominative (مرفوع), hence you have the accusative form of it after إِنَّ.

b. In verbal sentences which begin with a verb, before using إِنَّ and its sister words, put the subject noun before the verb, as you have in (8) below, or make the pronoun implicit in the verb explicit, and put it in the beginning, as in (9).

(8) رَسَبَ زَيْدٌ فِى الامْتِحَانِ	Zayd failed in the examination.
إِنَّ زَيداً رَسَبَ فِى الامْتِحَانِ	Verily, Zayd failed in the examination.
(9) شَكَرْتُ الرَّئِيسَ	I thanked the president.
إِنِّى شَكَرْتُ الرَّئِيسَ	Indeed, I thanked the president.

c. أَنَّ and لَكِنَّ are conjunctions. They are used as follows:

عَلِمْنَا أَنَّ الْخَبَرَ صَحِيحٌ	We came to know that the news was correct.
اَلدَّرْسُ سَهْلٌ لَكِنَّهُ طَوِيلٌ	The lesson is easy, but it is long.

d. To emphasize further, often *lām* (ل) is placed on the predicate. For example:

إِنَّ الأَدَبَ لَوَاجِبٌ	Good behaviour is indeed necessary.
إِنَّ الشَّاهِدَينِ لَعَادِلاَنِ	The two witnesses are indeed very honest.
إِنَّ الزَّائِرِينَ لَقَادِمُونَ	The visitors will surely be coming.
إِنَّ الْمُعَلِّمَاتِ لَفَاضِلاَتٌ	The women teachers are truly learned.

e. The noun governed by إِنَّ and its sister words is usual definite: a proper noun, or a noun with definite article, or construct (مُضاف), and comes immediately after them. But case it is indefinite it comes after an adverbial phrase or combination of preposition and its genitive. For example:

إِنَّ مَعَ الْعُسْرِ يُسْراً	Verily with every difficulty ther is relief.
إِنَّ مِنَ الشِّعْرِ لَحِكْمَةً	Indeed there are wise words in poetry.

4. Summary of the Grammar

1. Dual accusative and genitive of both the genders are form by putting *ya* in place of the *alif* of the nominative.
2. Masculine plural accusative and genitive are formed by puttin *ya* in place of the *alif* of the nominative.
3. Feminine plural, whether accusative or genitive, has *kasrah* the long *ta*.
4. When construct, the duals of both the genders and th masculine plural drop their *nūn*, but the feminine plural is n affected.
5. إِنَّ and its sister words put the noun or pronoun they prece in the accusative.
6. Usually the noun governed by إِنَّ and its sisters is definite, an comes immediately after them, but in case it is indefinite a adverbial phrase or a prepositional combination come between them.

Exercises 7

a. Put the words in brackets in the beginning and rewrite th sentences:

. السَّيَّارَةُ سَرِيْعَةٌ (إِنَّ)
. الفَرِيقَانِ حَاضِرَانِ (إِنَّ)
. الطَّالِبَتَانِ نَاجِحَتَانِ (لَيْتَ)
. عَامِلُو الشَّرِكَةِ نَشِيْطُونَ (إِنَّ)
. أنتَ ذاهِبٌ غَداً (سَمِعْتُ انَّ)

٦. القَمَرُ مِصْبَاحٌ (كَأَنَّ)
٧. الطَّائِرَةُ مُتَأَخِّرَةٌ (لَعَلَّ)
٨. نَحْنُ هَزَمْنَا طَائِفَتَيْنِ (إِنَّ)
٩. هُوَ صَادِقُ الْوَعْدِ (إِنَّ)
١٠. خَلَقَ اللّٰهُ السَّمَاوَاتِ وَالأَرْضَ (إِنَّ)

b. Translate the following into English:

١. فَتَحَ الجَيْشُ بَلَدَينِ.
٢. نَصَرَاللّٰهُ المُؤْمِنِينَ.
٣. إنَّ النَّظافَةَ مِنَ الإيمَانِ.
٤. بَلَغَنِى أنَّكَ مَرِيْضٌ.
٥. اَلشَّمْسُ طَالِعَةٌ لَكِن المَطَرَ نَازِلٌ.
٦. لَعَلَّ مُوَظِفِي الْحُكُومَةِ مُخْلِصُونَ لِوَطَنِهِمْ.
٧. لَيتَ الأَصْوَاتَ مُنْخَفِضَةٌ.
٨. كَأَنَّ الجِبَالَ متَّصِلَةٌ بِالسَّحَابِ.
٩. لَعَلَّ المُشَاهِدِيْنَ مَوجُودُونَ فِى المَلْعَبِ.
١٠. إنَّ مِنَ البَيَانِ لَسِحْراً. (الحديث)

c. Translate into Arabic.

1. Indeed the two friends are sincere.
2. The girl students read the two stories.
3. Verily the cars are beautiful.
4. I wish the students were hardworking.
5. Did he open the panels of the door?
6. May be, the visitors are in the conference.
7. Did you know that the vacation is near?
8. The house is new but the things are old.
9. Indeed, God is with the righteous.
10. Ali is absent today; may be, he has gone home.

d. Read and translate:

١. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ (١:١)
٢. إنَّ الدِّينَ عِنْدَ اللّٰهِ الإسْلاَمُ (٣: ١٩)
٣. إِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ (٢: ٥٤)
٤. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (٢: ١٥٦)
٥. إِنَّ الْمُتَّقِينَ فِى جَنَّاتٍ وَّعُيُونٍ (٥١: ١٥)
٦. إِنَّ رَحْمَةَ اللّٰهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ (٧: ٥٦)
٧. وَمَا كَفَرَ سُلَيْمَانُ وَلٰكِنَّ الشَّيَاطِيْنَ كَفَرُوا (٢: ١٠٢)
٨. كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٥: ٥٨)
٩. إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَ فِتْنَةُ أُمَّتِى اَلْمَالُ (الترمذى)
١٠. إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاَةِ (مسلم)

'Vocabulary

Text:

فَرِيقٌ	party	وَاجِبٌ	duty
طَائِفَةٌ	group	(دَفَاتِرُ) دَفْتَرٌ	register, note book
تَذْكِرَةٌ	reminder, ticket	(فُسَّاقٌ) فَاسِقٌ	intransigent, wicked
مَجَلَّةٌ	journal	(ن) رَسَبَ	to fail
(أَثْمَانٌ) ثَمَنٌ	price	(ن) شَكَرَ	to thank
اَلشُّبَّاكُ	window	(رُؤَسَاءُ)اَلرَّئِيسُ	president
طِبٌّ	medicine	عُسْرٌ	adversity, difficulty
(عُلُوم)عِلْمٌ	knowledge,sience	يُسْرٌ	facility, prosperity, ease, relief
اَلنَّدْوَة	conference	(أَخْبَار) خَبَر	news
عَادِل	Just	اَلشِّعْرُ	poetry, poem
(ض) هَبَطَ	to descend, come down	حِكْمَةٌ	wisdom
التَّارِيخُ	history	سَهْلٌ	easy
(آدَاب) اَلأَدَبُ	good behaviour,		
صَحِيْحٌ	right, correct		

Exercises

a.	غَداً	tomorrow	سَرِيْعٌ	fast
	(ض) هَزَمَ	to defeat	(مَصَابِيْح) مِصْبَاحٌ	lamp
	وَعْدٌ	promise	مُتَأَخِّرٌ	late
	الشَّرِكَةُ	company		
b.	(أصوَات) صَوْتٌ	sound, voice	(جُيُوش)اَلْجَيْشُ	army
	مُنْخَفِضٌ	low	اَلنَّظَافَةُ	cleanliness
	مُتَّصِلٌ	touching	(ن) بَلَغَ	to reach
	سَحَابٌ	cloud	مُشَاهِدٌ	spectator
	مُوَظَّفٌ	employee	وَطَنٌ	country
	اَلْحُكُومَةُ	government	سِحْرٌ	spell
c.	story	(قِصَص) قِصَّةٌ	vacation	عُطْلَة ، إِجَازَة
	near	قَرِيْبٌ	things	أَثَاثٌ
	righteous	صَالِحٌ، مُحْسِنٌ	is absent	(ض) غَابَ

d.

(عَوَالِم) عَالَمٌ	world	(ن) كَفَرَ	to deny, be unthankful
(شَيَاطِين) شَيْطَانٌ	satan, evil one	يَاقُوت	sapphire
(ض) ظَلَمَ	to wrong, be unjust	مُحْسِنٌ	righteous, benevolent
(أَنْفُس) نَفْسٌ	self		
رَاجِعٌ	returning	مَرْجَانٌ	corals
الْمُتَّقِي	pious, God-fearing	فِتْنَةٌ	ordeal, temptation
(عُيُون) عَينٌ	spring, eye		
تَرْك	leaving	الشِّرْكُ	associating some -one with God

Lesson Eight

Adjective, Which and How Many

.Adjective (اَلصِّفَةُ)

In Arabic the adjective comes after the noun it qualifies, and agrees with it in every respect: (1) definiteness or indefiniteness, (2) gender, (3) number, and (4) case:

1. in respect to definiteness and indefinitenes(التَّعْرِيْف وَالتَّنْكِير):

مَلِكٌ عَظِيمٌ	a great king
اَلْحَاكِمُ الْعَادِلُ	the just ruler
خَالِدُنِ الْقَائِدُ	commander Khalid

(Note the slight change in the way of writing the *tanwīn* in the third example. When the *tanwīn* of *ḍammah* is followed by the definite article only one *ḍammah* of the *tanwīn* is retained at its place, and for the other نِ is substituted. This is to facilitate reading.)

2. in respect to gender(التَّذْكِيرُ والتَّانِيثُ):

جَوَابٌ صَحِيحٌ	a right answer
القِصَّةُ اللَّذِيذَةُ	the interesting story

3. in respect to number(اَلْوَاحِد 'اَلْمُثَنَّى 'اَلْجَمْع):
The examples above in (1) and (2) are of singular nouns. The duals and the plurals are given below.

a. dual (المثنى)

سَيْفَانِ قَاطِعَانِ	two sharp swords
اَلسَّفِينَتَانِ الْكَبِيْرَتَانِ	the two big boats

b. plural (الجمع)

مَسِيحِيُّونَ اَمْرِيكِيُّونَ	American Christians
اَلْمُسْلِمَاتُ الْمُحْصَنَاتُ	the married Muslim women

c. When the plural noun is a non-rational being: an animal, a plant, or a material substance, its adjective is usually a feminine singular, irrespective of the gender of the noun.

أُسُدٌ هِنْدِيَّةٌ	Indian lions

أَشْجَارٌ مُثْمِرَةٌ	fruit-bearing trees
اَلْفَواكِهُ النَّاضِجَةُ	ripe fruits

4. in respect to case(اَلرَّفْعُ والنَّصبُ وَالْجَرُّ):

a. nominative (اَلْمَرْفُوع)

جَاءَ سَعْدُنِ الصَّادِقُ الأمِينُ	Sa'd the true and the trustworthy has come.
نَزَلَ بِقَرْيَتِنَا عَالِمَانِ كَبِيرَان	Two great scholars have come to our village.
كَثُرَ فِى الْمَدِينَةِ رِجَالٌ فَاضِلُونَ وَنِسَاءٌ فَاضِلاتٌ	There are many learned men and women in the city.

b. accusative (اَلْمَنْصُوب)

أَكَلْتُ عِنَباً حُلْوَاً شَامِياً	I ate sweet Syrian grapes.
قَرَأَ زَيْدٌ كِتَابَيْنِ صَغِيرَيْنِ سَهْلَيْنِ	Zayd read two small easy books.
مُنِحُوا جَائِزَاتٍ فَاخِرَاتٍ	They were given some grand prizes.

c. genitive (اَلْمَجْرُور)

مَنْ رَفَعَهُ إِلَى دَرَجَةٍ عَالِيَةٍ	Who raised him to a higher grade?
هٰذِهِ كَلِمَاتُ حَكِيمَيْنِ عَالِمَيْنِ	These are the words of two learned philosophers.
هُوَ أَحَدُ الطَّبَّاخِينَ الْمَاهِرِينَ	He is one of the expert cooks.

2. The adjective, whether it qualifties the construct (اَلْمُضَاف)or its genitive(اَلْمُضَافُ اليه),comes after the genitive.

a. qualifying the genitive

هٰذِهِ مَقَالَةُ كَاتِبٍ عَظِيمٍ	This is the article of a great writer.
اَلرِّيَاضُ عَاصِمَةُ الْمَمْلَكَةِ السَّعُودِيَّةِ	Riyadh is the capital of the Saudi kingdom.

b. qualifying the construct(اَلْمُضَافُ)

هٰذا جَامِعُ الْمَدِينَةِ الْكَبِيرُ	This is the big mosque of the city.

هَذِهِ كَنِيسَةُ الْبَلَدِ الْجَدِيدَةُ .	This is the new church of the country.

Since the construct (اَلْمُضَافُ) is definite in some sense its adjective has also to be definite.

In the examples above (2: a, b) one can be certain whether the adjective qualifies the construct (اَلْمُضَافُ) or the genitive (اَلْمُضَافُ إِلَيهِ) by comparing its gender and case with those of the construct and the genitive. It qualifies the one with which it agrees in different respects.

c. Some cases, however, may be ambiguousFor example, this sentence: تِلْكَ رِسَالَةٌ مِنْ وَزِيرِالمَلِكِ الكَبِيرِ
. This can be translated as:
   1. This is a letter from the minister of the great king, and,
   2. This is a letter from the great minister of the king.

3. The Interrogative أَيٌّ and كَمْ

a. أَيٌّ and its feminine أَيَّةٌ mean which or what. They are used as a construct (اَلْمُضَافُ) with the noun or the pronoun they refer to.

أَيُّ كِتَابٍ هَذَا؟	What book is this?
أَيَّةُ قَرْيَةٍهَذِهِ؟	What village is this?
أَيُّكُمَا أَصْغَرُ؟	Which of you is younger?
مِنْ أَيِّ بَلَدٍ أَنْتَ؟	Which country are you from?

b. كَمْ (how many) is used in different ways:

كَمْ دِرْهَماً عِنْدَكَ ؟	How many dirhams have you?
كَمْ مِنْ كِتَابٍ قَرَأْتَ؟	How many books did you read?
فِي كَمْ دَقِيقَةٍ وَصَلْتَ الْمَطَارَ؟	In how many minutes did you reach the airport?
فِى كَمْ دَقِيقَةً كَتَبْتَ الجَوَابَ؟	In how many minutes did you answer?

The rule is that كَمْ is followed by a singular noun in the accusative (منصوب)as in (1). But when مِنْ intervenes between كَمْ and its noun as in (2) the latter is put in the genitive

(مجرور). However, if a preposition precedes كَمْ, its noun may be genitive or accusative as in (3).

c. At times, كَمْ is used for exclamation, e. g.

كَمْ مِنْ رَجُلٍ صَالِحٍ قُتِلَ فِى الْحَرْبِ!	How many nice men have been killed in the battle!

4. Summary of the Grammar:

1. The adjective comes after the noun it qualifies and agrees with it in all respects.
2. But if the noun is a non-rational being and plural, the adjective is usually feminine singular. In other respects, it agrees with the noun.
3. In a construct combination, the adjective always comes after the genitive and agrees with the construct (مُضَاف) or the genitive (المضاف اليه) whichever it qualifies.
4. The interrogative أَيٌّ (which) and its feminine أَيَّةٌ are used with their nouns in a construct form.
5. The noun that كَمْ (how many) qualifies is singular accusative. But when مِنْ intervenes it is put in the genitive (مجرور). However, when a preposition or adverb precedes كَمْ it may be either accusative or genitive.

Exercises 8

a. Translate into English:

١. مَاءٌ سَائِلٌ
٢. اَللَّوْنُ الاَحْمَرُ
٣. اَلْمَدِينَةُ الطَّيِّبَةُ
٤. وَزِيْرَانِ كَبِيْرَانِ
٥. تُفَّاحَتَانِ حَامِضَتَانِ
٦. هَارُونُ الْمَلِكُ
٧. عَائِشَةُ الْفَاضِلَةُ
٨. اَلسَّيِّدَاتُ الْمُسْلِمَاتُ
٩. اَلرِّجَالُ الشَّاكِرُونَ
١٠. النِّسَاءُ الصَّابِرَاتُ
١١. جِبَالٌ عَالِيَةٌ
١٢. مَجَلاَّتٌ مُصَوَّرَةٌ
١٣. المَلاَبِسُ الفَاخِرَةُ
١٤. اَلْمَوعِظَةُ الحَسَنَةُ النَّافِعَةُ

b. Fill in the blanks with the words given at the end, putting proper signs on them:

١. أَيُّ ______ هذا؟
٢. أَيَّةُ ______ هذه؟
٣. إِلَى أَيِّ ______ ذَهَبُوا؟
٤. كَمْ ______ فِي جَيْبِكَ؟
٥. كَمْ ______ اَخَذْنَا؟
٦. كَمْ مِنْ ______ فِى الْجَامِعَةِ ؟

٧. مِنْ أَيَّةِ_____ أنتَ؟

٨. بَعْدَ كَمْ_____ رَجَعْتُم مِنَ السَّفَرِ؟

words:

طَالِب رِيَال شَهْر مَدِينَة بَلَد
دُوْلاَر يَوْم قَرْيَة

c. Translate into English

١. هَذَا مَثَلٌ مَألُوفٌ.
٢. هَذِه جَرِيدَةٌ يَوْمِيَّةٌ.
٣. اَلْبَحْرُ الأَسْوَدُ وَاسِعٌ.
٤. لَبِسْتُ القَمِيْصَ الابْيَضَ.
٥. فى الْبَيْتِ صَالَةٌ كَبِيْرَةٌ وَغُرَفٌ وَاسِعَةٌ.
٦. هَاتَانِ عَيْنَانِ كَبِيْرَتَانِ لِقِطَّةٍ صَغِيْرَةٍ.
٧. أَكَلْنَا وَجَبَاتٍ سَرِيعَاتٍ فِى المَطْعَمِ.
٨. جَلَسَ فى الاِمْتِحَانِ السَّنَوِىِّ جَمَاعَةٌ كَبِيْرَةٌ مِنَ الطَّالِبِيْنَ وَالطَّالِبَاتِ.
٩. الدِّلهى عَاصِمَةُ الهِندِ، بِهَا آثَارٌ قَدِيمَةٌ، مِنهَاالْقَصْرُ الاَحْمَرُ وَالْمَسْجِدُ الْجَامِعُ الكَبِيْرُ.

d. Translate into Arabic.

1. A clear sky.
2. Two expert engineers
3. These are new cars.
4. They played in a big field.
5. In the city there are two famous universities.
6. Where are thepalaces?
7. Which countries did your friend go to?
8. How many stories dide read?
9. What church is this?
10. From what gate did they enter?

e. Put signs

١. هذه محكمة عالية
٢. تلك محطة البلد الجديدة
٣. هو ابن أستاذ الجامعة الكبير
٤. هى ملكة دولة عظيمة
٥. المدارس الثانوية كثيرة
٦. هل قرأت الجرائد الأجنبية؟

f. Read and translate:

١. تِلكَ آيَاتُ الكِتَابِ الحَكِيمِ (١:١٠)
٢. إِنَّ هٰذا لَسَاحِرٌ مُبِيْنٌ (٢:١٠)
٣. الالِلّهِ الدِّينُ الْخَالِصُ(٣:٣٩)
٤. إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٢:٣١)
٥. أَأَرْبَابٌ مُتَفَرِّقُونَ خَيرٌ أَمِ اللّهُ الْوَاحِدُ القَهَّارُ(٣٩:١٢)

٦. اللّٰهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الأَوَّلِيْنَ (١٢٦:٣٧)
٧. أَيُّ الفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ؟ (٨١:٦)
٨. كَمْ مِنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِإِذْنِ اللّٰهِ(٢٤٩:٢)
٩. اَلْمُؤْمِنُ القَوِيُّ خَيرٌ وَأَحَبُّ إِلَى اللّٰهِ مِنَ المُؤْمِنِ الضَّعِيفِ وَفِى كُلٍّ خَيْرٌ (مسلم).
١٠. قَالَ ابنُ مَسْعُودٍ: سَأَلْتُ رَسُولَ اللّٰهِ (ص) :أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ:اَلصَّلاَةُ علَى وَقْتِها . قُلتُ: ثُمَّ أَيٌّ ؟ قَالَ: بِرُّ الوالِدَيْنِ . قُلْتُ: ثُم أَيٌّ؟ قَالَ: اَلْجِهَادُ فِى سَبِيْلِ اللّٰهِ(متفق عليه).

Vocabulary

Text

مُثْمِرَةٌ	bearing frit	حُلْوٌ	sweet
اللَّذِيْذَة	tasty	(ف)مَنَحَ	to award, give
(أَجْوِبَة)جَوَاب	answer	(جَوائِزُ)جَائِزَة	prize
(فَوَاكِهةٌ) فَاكِهَةٌ	fruit	فَاخِرَةٌ	grand,glorious
قَاطِعٌ	sharp	(سُفُنٌ) السَّفِينَة	boat
دَرَجَةٌ	rank,grade	مَسِيحِيٌّ	Christian
طَبَّاخٌ	cook	مُحْصَنَةٌ	married
(ك)كَثُرَ	to increase, multiply	(كَلِم)كَلِمَة	word
		مَقَالَةٌ	article,disscrtation
مَاهِرٌ	expert	نَاضِجٌ	rope
أَمِينٌ	trustworthy	عَاصِمَةٌ	capital
اَلْجَامِع	big mosque	أَصْغَرُ	smaller
مَمْلَكَةٌ	kingdom	(دَقَائِقُ) دَقِيقَةٌ	minute
(أُسُدٌ)أَسَدٌ	lion		

Exercises:

a.	سائِلٌ	flowing	حَامِضٌ	savour
	(اَلْوَان) اللَّونُ	colour	(مَلابِسُ) مَلْبَسٌ	dress
	اَلأَحْمَرُ	red	(مُوَاعِظُ) مَوعِظَةٌ	advice, counsel
	مُصَوَّرَةٌ	with pictures	حَسَنَةٌ	good
	تُفَّاحَةٌ	apple	اَلصَّابِرُ	patient,steadfast
	اَلشَّاكِر	thankful	الفَاخِرَةُ	mangnificent

b.	(جُيُوب) جَيْبٌ	pocket	(ض) رَجَعَ	return
c.	مَأْلُوف	known	يَومِيَّة	daily
	وَجْبَةٌ	meal	الأَسْوَد	black
	المَطْعَم	restaurant, hotel	(س) لَبِسَ	to wear, put on
	اَلأَبْيَض	white	جَمَاعَةٌ	party, group
	السَّنَوِى	annual	(جَرائِدُ)جَرِيْدَةٌ	magazine, newspaper
	(آثارٌ) أَثَرٌ	monuments		
d.	clear	اَلصَافى	famous	شَهِيْرٌ
	expert	مَاهِرٌ		
e.	اَلأَجْنَبِيُّ	foreign	اَلثَّانَوِيُّ	secondary
f.	سَاحِرٌ	magician	مُبِيْنٌ	clear
	(دُوَل)دَوْلَةٌ	state	الخَالِصُ	sincere, pure
	(فِئَاتٌ) فِئَةٌ	party, group	(ض) غَلَبَ	to dominate
	قَلِيلٌ	small, little	مُتَفَرِّقٌ	different, seattered
	إِذْنٌ	permission	القَهَّار	All-Dominant
	أَحَبُّ	dearer	(ف) سَأَلَ	to ask, question
	(أَوَّلُون)أَوَّلٌ	ealier, first	(أَفَاضِلُ) أَفْضَلُ	better
	(أَوقَاتٌ) وَقْتٌ	time	أَحَقُّ	more deserving
	ثُمَّ	then	أَمْنٌ	peace
	بِرٌّ	good/kind behaviour	القَوِيُّ	strong
	اَلْجِهَادُ	struggle	(آياتٌ)آيَةٌ	sign, verse
	الضَّعِيفُ	weak	أَلا	verily, is it not, behold

Review Exercises II

a. Fill in the blanks:

1. The noun or pronoun governed by إِنَّ and its sisters is -----
2. The noun or pronoun governed by أَيّ is ------
3. The noun that follows كَمْ is ------
4. The noun that follows كَمْ preceded by a preposition or an adverb is ------
5. Object pronouns are joined with ------ and come before explicit ------
6. Object pronouns when written independently come ------- their verbs or ------ the nouns they strengthen.
7. The final *nūn* of the dual accusative carries -------
8. The final *nūn* of the masculine plural accusative carries -----
9. The final *tā* of the feminine plural accusative carries -----
10. The adjective of the construct comes after -------
11. The adjective of the genitive follows -------
12. Before adding إِنَّ or its sister words to a verbal sentence---- is made ----- and put -------
13. What intervenes between إِنَّ and its noun when indefinite is either---- or ----

b. Fill in the blanks with words ginven below:

١ـ نَزَلَتِ الطَّائِرَةُ بِ ــــ
٢ـ شَرِبْتُ الشَّاىَ فِى ــــ
٣ـ وَجَدَ الطَّالِبُ ــــ صَعْبًا
٤ـ إِيَّاهُ ــــ فِى السُّوقِ
٥ـ قَرَأْتُ قِصَّتَيْنِ ــــ مِنَ الكِتابِ
٦ـ حَضَرَ الشَّاهِدَانِ فِى ــــ
٧ـ طَبِيْبَاتُ الْمُسْتَشْفَى ــــ
٨ـ زَرَعَ ــــ الأُرُزَّ فِى الحَقْلِ
٩ـ ــــ عَلَيْنَا الصِّيامُ فِى رَمَضَانَ
١٠ـ شَرِبُوا ــــ بالسُّكَّر
١١ـ خُلِقَ الانسانُ مِنْ ــــ
١٢ـ ــــ شَهِدوا اللَّعْبَ فِى ــــ؟
١٣ـ إنَّ ــــ اللّٰهِ حَقٌّ
١٤ـ لَيْتَ ــــ نَاصِجَاتٌ
١٥ـ كَم ــــ دِرْهمٍ عِنْدَكَ؟
١٦ـ أَيُّكُمَا ــــ مِنَ الآخَرِ؟
١٧ـ كَأَنَّ ــــ مَرِيْضٌ
١٨ـ عَلِمْتُ أَنَّ ــــ مَوْجُودانِ
١٩ـ لَعَلَّ ــــ قَرِيْبٌ
٢٠ـ البَغْدادُ ــــ العِرَاقِ

words:

وَعْد، هَلْ، الشَّاى، الفَلَّاحُ، لَذِيْذَتَيْنِ، الإختِبَار، المَحْكَمَة، وَجدتُ، الفنجان، الْوَلَدَ، الصبّح، مِنْ، المَلْعَب، طيْن، المَطَار، مَاهِرَاتٌ أَكْبَرُ الفَوَاكِهة كُتِبَ، عَاصِمَة الطَّالِبَيْنِ

c. Correct the following sentences:

١. نَصَرَ خَالِدٌ زَيْدٌ

٢. سَمِعَ الطالِبِيْنَ الْمُحَاضَرَةَ

٣. كَتَبَ الباحِثَيْنِ مَقَالَتَانِ

٤. تِلْكَ آياتِ اللّٰهِ البَيِّنَاتِ

٥. نَحنُ مُصْلِحِيْنَ وَلاَ مُفْسِدِيْنَ

٦. كم مُعَلِّمُونَ فى الجَامِعَةِ؟

٧. أىُّ سيارةً رَكِبُوا؟

٨. لَيْتَ الفَلَّاحُونَ مُجتَهِدِينَ

٩. إنَّ مُوَظَّفُوْا الشَّرِكَةِ مُخْلِصِيْنَ

١٠. كَمْ طَالِبٍ فى صَفِّكَ؟

١١. ضَرَبوا إِيَّاهُ على ظُلْمِهِ

١٢. إِنَّ المُنَافِقِيْنَ لَكَاذِبِيْنَ

d. Translate into Arabic:

1. Khalid defeated the enemy on his land.
2. They entered the garden and plucked some beautiful flowers.
3. They heard the call from the minaret of the mosque.
4. God made man His deputy on the earth.
5. The girls entered the secondary school.
6. The door of the house was opened and many things were stolen.
7. How many men and women have been killed and how many houses destroyed?
8. I wish people remembered God's blessings on them and were grateful to Him.
9. We knew that they failed in the test and did not pass.
10. He is patient in adversity and thankful in prosperity; he is indeed one of the righteous men.

e. Translate the following verses and hadiths:

١. إِنَّهُ لَقُرْآنٌ كَرِيْمٌ فِي كِتَابٍ مَكْنُونٍ (٥٦:٧٧)

٢. وَمَا عَلَيْنَا إلاَّ البَلاَغُ الْمُبِيْنُ (٣٦: ١٧)

٣. إنَّ إِبْرَاهِيْمَ لَحَلِيمٌ أَوَّاهٌ مُنِيْبٌ(١١: ٧٥)

٤. إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَا لَهُ مِنْ دَافِعٍ (٥٢:٨-٩)

٥. مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أَمُّ الكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ (٣: ٧)

٦. وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَىِّ ذَنْبٍ قُتِلَتْ (٨١:٨)

٧. وَلَهُمْ فِيْهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيْهَا خَالِدُونَ (٢: ٢٥)

٨. ضَرَبَ اللّٰهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اصْلُهَا ثَابِتٌ
وَفَرْعُهَا فِي السَّمَاءِ (١٤: ٢٤)

٩. اَلدُّنيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ (مسلم)

١٠. قَالَ اللّٰهُ :أنَا عِنْدَ ظَنِّ عَبْدِى بِى وَأَنَا مَعَهُ إذَا ذَكَرَنِى فَإِنْ

ذَكَرَنِيْ فِي نَفْسِهِ ذَكَرْتُهُ فِيْ نَفْسِيْ وَإِنْ ذَكَرَنِي فِي مَلَاءٍ ذَكَرْتُهُ
فِي مَلَاءٍ خَيْرٍ مِنْهُمْ (متفق عليه)

Vocabulary

b.	مُسْتَشْفَى	hospital		
c.	(آيَاتٌ) آيَةٌ	signs	(بَيِّنَة) بَيِّنَاتٌ	clear, vovid
	(س) رَكِبَ	to ride	مُفْسِدٌ	mischief maker
	مُصْلِحٌ	righteous, reformer		
d.	defeated	(ض)هَزَمَ	destroyed	(ض) هَدَمَ
	minaret	مَنَارَةٌ	adversity	اَلْعُسْرُ , اَلضَّرَّاء
	failed	(ن)رَسَبَ	be thankful	(ن)شَكَرَ
	deputy	(خَلَائِف)خَلِيْفَةٌ	prosperity	اَلْيُسْر , اَلسَّرَّاءُ
	be patient	(ض)صَبَرَ	secondary	المُتَوَسِّطَة
	denied	(ن) كَفَرَ	blessing	(نِعَمٍ) نِعْمَةٌ
	remember	(ن) ذَكَرَ		
e.	مَكْنُونٌ	hidden	أُخَرُ(f)	others (sing. أُخْرَى)
	مُتَشَابِهَةٌ	ambiguous, allegorical	اَلْبَلَاغُ	preaching
	اَلْمُبِينُ	clear	المَوْءُوْدَةُ	girl buried alive
	حَلِيمٌ	clement, forbearing	(ذُنُوب)ذَنْبٌ	sin
			مُطَهَّرَةٌ	chaste, clean
	خَالِدٌ	living for ever	أَوَّاهٌ	compassionate
	كَلِمَةٌ	word	مُنِيبٌ	penitent
	أَصْلٌ	root	وَاقِعٌ	shall be happening
	دَافِعٌ	averter		
	مُحْكَمَةٌ	clear, unambiguous	فَرْعٌ	branch
			ظَنٌّ	idea, conjecture
	مَلَاءٌ	assembly	إِنْ	if
	عَذَابٌ	punisment	(ف)سَأَلَ	to ask, beg, question
	إِلاَّ	except		
	ضَرَبَ مَثَلاً	to describe a parable	(أَمْتِعَة)مَتَاعٌ	goods, object of delight, commodity

Lesson Nine

Demonstratives and Adverbs of Time and Place

1. Demonstratives (إِسْم الإِشَارَةِ)

Some of the demonstratives like هٰذَا, هٰذِهِ, ذٰلِكَ and تِلْكَ have already been mentioned. The complete list is given below:

اَلْجَمْعُ	اَلْمُثَنَّى		اَلْوَاحِد		
	Acc. +Gen.	Nominative			
هٰؤُلاَءِ	هٰذَيْنِ هَاتَيْنِ	هٰذَانِ هَاتَانِ	هٰذا هٰذِه	M F	للقَرِيب For the near
أُوْلٰئِكَ	ذَيْنِكَ تَيْنِكَ	ذَانِكَ تَانِكَ	ذَٰلِكَ تِلْكَ	M F	للبَعِيد For the distant

The demonstrative may either be a pronoun or an adjective.

2. Demonstrative Pronoun

(a)

هٰذَا غُرَابٌ	This is a crow.
هٰذِهِ حَمَامَةٌ	This is a pegion.
ذَانِكَ صَقْرَانِ	Those are two falcons.
تَانِكَ نَعَامَتَانِ	Those are two ostriches.
هٰؤُلاَءِ تَاجِرُونَ صَادِقُونَ	These are honest merchants.
أُوْلَئِكَ فَتَيَاتٌ	Those are young women.
هٰذِهِ بَقَرَاتٌ سَمِينَاتٌ	Those are fat cows.
تِلْكَ كُتُبٌ ثَمِينَةٌ	Those are expensive books.

The demonstrative in these sentences is a pronoun. It is the subject (المبتدأ) whereas the predicate (الخبر) is an indefinite noun (نَكِرَة) with or without an adjective.

Note that in the first six sentences the gender and the number of the demonstrative is same as those of the predicate. But in the last two sentences the demonstrative is singular feminine while the predicate is plural: بَقَرَاتٌ and كُتُبٌ. The rule is that when the

predicate is non-rational plural the demonstrative subject is singular feminine.

(b)In the following sentences the predicate is a definite noun.

هٰذَا عِمرَانُ	This is Imran.
تِلْكَ زَيْنَبُ	That is Zaynab.
هٰذَا هُوَ الْقَدَحُ	This is the glass.
تِلْكَ هِيَ الصُّحُونُ	These are the plates.
أُولَئِكَ هُمُ الضُّيُوفُ	Those are the guests.

The first two sentences are simple: They have a subject which is a demonstrative pronoun, and a predicate which is a proper noun. In the rest of the sentences, however, there is an additional pronoun between the subject and the predicate. **The rule** is that when the predicate carries a definite article an appropriate pronoun is introduced between the demonstrative subject and its predicate.

(c)But when the predicate is a construct there is no need of an intervening pronoun.

هٰذَا رَئِيسُ الْبَلَدِ	This is the mayor of the city.
هَاتَانِ أُخْتَا سَعْدٍ	These are two sisters of Sa'd.
تَانِكَ مَنَارَتَا المَسْجِدِ	Those are the two minarets of the mosque.
هٰؤُلاءِ أَسَاتِذَةُ كُلِّيَّةِ الهَنْدَسَةِ	These are the professors of the college of engineering.

(d)The ك of ذٰلك and تِلْكَ may change according to the pronominal ending of the person who is addressed. For example:

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ	This is Allah, your Lord.
تِلْكُمَا مِصْرُ وَطَنُكُمَا	This is Egypt, your country.

3. Demonstrative Adjective

(a)	هٰذَا الْكَلْبُ أَحْمَرُ	This dog is red.
	هٰذِهِ القِطَّةُ بَيْضَاءُ	This cat is white.
	ذَانِكَ الثَّورَانِ أَسمَرَانِ	Those two bulls are brown.
	تِلكَ الْحَمَامَاتُ سَوداءُ	Those pegions are black.
	هٰذِهِ العِمَارَاتُ لِهٰؤلاءِ التُّجَّارِ	These buildings belong to these merchants.

The demonstrative in these sentences is adjective qualifying the noun that follows. Note that the noun which the demonstrative qualifies is a definite noun carrying the definite article.

But in case the noun is a proper noun, the demonstrative adjective follows it, e.g.

خَالِدٌ هَذا مُحاسِبٌ فى شَرِكَةِ الكَهْرَباءِ	This Khalid is an accountant in the electric company.

(b) The demonstrative qualifying the genitive (المُضَاف إِلَيْه) comes before it and after its construct (المُضَاف) as in these sentences:

هُو حَفيدُ هذا الشَّيخِ	He is the grandson of this old man.
هِىَ زَميلَةُ تِلْكَ الطَّبِيبَةِ	She is the colleague of that lady doctor.

(c) The demonstrative qualifying a construct (المُضاف) comes after its genitive (المُضَاف الَيه).

هَلْ صَديقُ زَيْدٍ هَذا سَفيرٌ؟	Is this friend of Zayd an ambassador?
مَاذَا بِيَدِكَ هَذهِ؟	What is there in this hand of yours?

4. Adverbs of Time and Place (ظَرْفُ الزَّمَانِ وَظَرْفُ الْمَكَانِ)

Adverbs of time and place are expressed in Arabic in three ways:

(a) as *mansūb* (accusative)

جَاءَ صَبَاحاً وَ رَاحَ مَسَاءً	He came in the morning and went in the evening.
صَامَ الْمُسْلِمُونَ رَمَضَانَ	Muslims fasted in Ramadan.
سَرَقُوا مَالَهُ البَارِحَةَ	They stole his money last gnight.
رَجَعْنَا مِنَ السَّفَرِ اليَومَ	We returned from the journey today.

(b) as *majrūr* (genitive)

طَلَعَ الْبَدْرُ مِنَ الْغَرْبِ	The moon rose from the west.
وُلِدَ عَلِيٌّ قَبْلَ سَنَتَيْنِ	Ali was born two years ago.

(c) as *mabnī*

أَنَا جَالِسٌ هُنَا	I am sitting here.

خَرَجُوا مِنْ هُنَاك	They went out from there.

Some adverbs of time and place like أَمَامَ ,خَلْفَ ,تَحْتَ ,فَوْقَ ,بَعْدَ, قَبْلَ, have been mentioned in lesson four. Of these قَبْل and بَعْد behave in a somewhat peculiar way. Look at the following examples:

(١)	خَرَجُوا قَبْلَ سَاعَةٍ	They went out before an hour.
	دَخَلَتْ هِندُ الْبَيْتَ بَعْدَ أُمِّهَا	Hind entered the house after her mother.
(٢)	عَلِمْتُ هَذَا الأَمْرَ مِنْ قَبْلُ	I knew this thing before.
	أَكَلْنَا العَشَاءَ وَمَا شَرِبْنَا الشَّايَ مِنْ بَعْدُ	We ate dinner and did not drink tea afterwards.
(٣)	أَكَلْنَا العَشَاءَ وشَرِبْنَا الشَّايَ مِنْ بَعْدِه	We ate dinner and drank tea after it.
	بُعِثَ عِيْسَى مِنْ قَبْلِ مُحَمَّدٍ(ص)	Jesus was sent before Muhammad

In the first examples قَبْل and بَعْد are used as construct, and are put in the accusative (منصوب).

In the second examples, they are preceded by the preposition مِنْ but they are not affected by it, and take *dammah*.

In the third examples, مِنْ precedes them, but they are used in a construct combination. In this case they are affected by مِنْ and are in the genitive.

Look at this expression: ذَلِكَ الكِتَابُ. This may mean 'that is the book', and also 'that book'. In the former case ذَلِكَ is used as a pronoun and in the latter as an adjective. To remove that ambiguity and reserve the expression in the former sense, a proper personal pronoun is introduced after the demonstrative, e.g.

ذَلِكَ هُوَ الكِتَابُ	That is the very book.
تِلْكَ هِيَ الآيَةُ	That is the very verse.

Summary of the Grammar

1. Demonstrative pronouns agree with their predicates in gender and number. But when the predicate is a non-rational plural the demonstrative is singular feminine.

2. The predicate of the demonstrative pronoun is either indefinit or a definite noun with *alif lām*, or a construct. In case it carries definite article, a suitable pronoun is introduced between it an the demonstrative subject.
3. Demonstrative adjectives agree with the nouns in all respects But in case the noun is non-rational plural the demonstrativ adjective is singular feminine.
4. When a demonstrative adjective qualifies a construct it come after the genitive; but when it qualifies the genitive it come before it and after the construct.
5. Adverbs of time and place are mostly placed in the accusative but some are placed in the genitive or used as *mabnī*.

Exercise 9

a. Translate into English:

١. هٰذَا كِتَابٌ جَيِّدٌ.
٢. هٰذِهِ مَدِينَةٌ رَاقِيَةٌ.
٣. هَذَانِ وَجْهَانِ نَاضِرَانِ.
٤. هَاتَانِ جَامِعَتَانِ شَهِيْرَتَانِ
٥. ذٰلِكَ خَزَّانُ الماء.
٦. تِلْكَ شَجَرَةُ الزَّيْتُونِ.
٧. هٰؤلاءِ مُهَنْدِسُو الزِّرَاعَةِ.
٨. أولئِكَ الصَّا ئِغُونَ المَاهِرونَ.
٩. هَلْ سَمِعْتَ أقوَالَ هٰؤلاءِ الْحُكَمَاءِ؟
١٠. سَعْدٌ هٰذا أمِينُ الصُّنْدُوقِ فى البَنْكِ.
١١. هَلْ ذَهَبَ زَمِيْلُكَ أَمْسِ؟
١٢. هَلْ أنتُمْ مُقِيمُونَ الْيَوْمَ وَ مُسَافِرُونَ غداً؟
١٣. نَحْنُ مُنْتَظِرُونَ لِلرَّئِيسِ مُنْذُ سَاعَةٍ.
١٤. حُبِسَ ذَلِكَ الْمُجْرِمُ فى السِّجْنِ سَنَتَينِ كَا مِلَتَينِ.

b. Put signs:

١. من هذا الشاب؟
٢. كيف انت اليوم؟
٣. اين الولدان الآن؟
٤. العدو وراء هذا الجبل.
٥. خرجوا من هنا قبل قليل.
٦. مكثا هناك هنيهة ثم ذهبا.
٧. دخل الرجل المطعم ومن قبله زميله.
٨. ما اكلنا عنبا مثل هذا قبل.

c. Translate into Arabic:

1. This is a useful book.
2. That is an interesting story.
3. Those two houses belong to Sa'd.
4. That car of theirs is expensive.
5. Indeed those gardens are beautiful.
6. The sun set in the west and the moon rose from there.
7. We returned home in the evening.

8. I stayed in the office for two hours.
9. They put up in the hotel for a week.
10. She sat with her mother for a while.
11. We heard the voice of that boy before an hour.
12. Who opened the gates of this office yesterday?

d. Read and translate:

١. كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ[٢٩:٥٥]
٢. لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ [٤:٣٠]
٣. هَذَالِسَانٌ عَرَبِىٌّ مُبِينٌ [١٠٣:١٦]
٤. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ [٧:٤]
٥. إِنَّ فِى ذٰلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ [٣٢:٣١]
٦. لِمَنِ الْمُلْكُ الْيَومَ؟ لِلّٰهِ الْواحِدِ الْقَهَّارِ [١٦:٤٠]
٧. وَمَا جَعَلْنَا لِبَشَرٍ مِن قَبْلِكَ الْخُلْدَ [٣٤:٢١]
٨. أُولَئِكَ عَلَى هُدى مِنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ [٥:٣١]
٩. لَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ [٥٨:٣٠]
١٠. إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيكُمْ كَحُرْمَةِ يَومِكُمْ هٰذَا فِى شَهْرِكُمْ هٰذَا فِى بَلَدِكُمْ هٰذَا [حديث]

Vocabulary

Text:

غُرَابٌ	crow	بَيْضَاءُ(f)	white
حَمَامَةٌ	pigeon	أَسْمَرُ	brown
(صُقُور)صَقَرٌ	falcon	سَوْدَاءُ(f)	black
نَعَامَةٌ	ostrich	(عِمَارَات)عِمَارَةٌ	building
(فَتَيَاتٌ)فَتَاةٌ	young woman	(ن) رَاحَ	to return
ثَمِينَةٌ	expensive	(شُيُوخ)اَلشَّيْخُ	old man
(أَقْدَاح)قَدَحٌ	glass	(سُفَرَاءُ)سَفِيرٌ	ambassador
مَنَارَةٌ	minaret	(ن)صَامَ	to fast
(صُحُونٌ)صَحْنٌ	plate	اَلْبَارِحَة	last night
مُحَاسِبٌ	accountant	(ض)وَلَدَ	to beget
اَلْهَنْدَسَةُ	engineering	(سَنَوَاتٌ ،سِنِيْنَ)سَنَةٌ	year

(بُدُوْر)البَدْرُ	full moon	رَئِيسُ الْبَلَدِ	mayor of the city
(ثِيْرَان)ثَوْرٌ	bullock		
كَهْرُبَاء	electricity		

Exercises:

a.	مُنْتَظِرٌ	waiting	صَائِغٌ	gold smith
	كَامِلٌ	perfect	أَمِينُ الصُّنْدُوقِ	cashier
	رَاقِيَةٌ	developing	أَمْسِ	yesterday
	(ض) حَبَسَ	to detain, put in jail	نَاضِرٌ	fresh, blooming
			خَزَّانُ المَاءِ	water tank
	مُقِيمٌ	resident	اَلْمُجْرِمُ	culprit
	الزَّيْتُونُ	olive	(سُجُون)سِجْنٌ	prison
	الزِّرَاعَةُ	agriculture		
b.	(شُبَّان)الشَّابُّ	young man	هُنَيْهَةً	for a while
	(ن)مَكَثَ	to stay	قَلِيْلٌ	little

c.	useful	نَافِعٌ	week	(أَسَابِيعُ)أُسْبُوعٌ
	interesting	لَذِيذٌ	voice	(أَصْوَات)صَوت
	expensive	(غالى) غَالٍ	hour	سَاعَةٌ
	hands	(يَدٌ.s)الأَيْدِى	put up	(ض)نَزَلَ
	Hotel	(فَنَادِق)فُنْدُقٌ	West	الغَرْبُ
d.	(شُؤُوْن)شَأْن	business, affair	مُفْلِحٌ	successful, happy
	صَبَّارٌ	very patient	شَكُورٌ	very thankful
	بَشَر	humanity, man	(أَعْرَاض)عِرْضٌ	honour
	هُدَى	guidance	حُرْمَةٌ	sanctity
	اَلْخُلْد	permanence, everlasting life	(دِمَاء) دَمٌ	blood
	(أُمُور)أَمْرٌ	affair, order	القَهَّار	Almighty, Dominant

Lesson Ten

Imperfect (المُضَارِع)

1. The active imperfect of a verb is formed by adding prefixes and suffixes to it. The imperfect of ذَهَبَ, for example, is given below:

Plural الجَمْع	Dual المُثَنّى	Singular الواحد		Person
يَذْهَبُونَ يَذْهَبْنَ	يَذْهَبَانِ تَذْهَبَانِ	يَذْهَبُ تَذْهَبُ	المذكر المونث	اَلْغَائِبُ III
تَذْهَبُونَ تَذْهَبْنَ	تَذْهَبَانِ "	تَذْهَبُ تَذْهَبِيْنَ	المذكر المونث	اَلْحَاضِرُ II
نَذْهَبُ		أَذْهَبُ	المذكر المونث	اَلْمُتَكَلِّمُ I

Prefixes:

There are four prefixes in all: ى ,ت ,أ ,ن

- The *yā* is prefixed to all the third person masculines as well as the plural feminine.
- The *tā* is prefixed to third person singular and dual feminine and all second person verbs.
- The *hamzah* is prefixed to first person singular.
- The *nūn* is prefixed to first person dual/plural.

Suffixes:

- The third and second person duals have انِ.
- The third and second person plural masculines have وْنَ.
- The third and second person plural feminines have نَ.
- The second person feminine singular has ينَ.

2. Signs

- All prefixes have *fatḥah* on them.
- The first radical of the verb has *sukūn*.
- The second radical may vary: in some it may have *fatḥah,* in others *kasrah,* and in still others *ḍammah.* For example:

fatḥah	يَسْمَعُ ، يَذْهَبُ
kasrah	يَحْسِبُ ، يَضْرِبُ

ḍammah يَكْرُمُ ، يَنْصُرُ

3. Groups (أَبْوَاب)

If the prefect (الماضى) is considered along with the imperfect (المضارع), the verbs may be classified in the following six groups, according to the sign of the second radical.

Group	Perfect	Imperfect	Remarks
1	(ف)فَتَحَ	يَفْتَحُ	*fatḥah* in both
2	(ض)ضَرَبَ	يَضْرِبُ	*fatḥah* in perfect, *kasrah* in imperfect
3	(ن)نَصَرَ	يَنْصُرُ	*fatḥah* in perfect, *ḍammah* in imperfect
4	(س)سَمِعَ	يَسْمَعُ	*kasrah* in perfect, *fatḥah* in imperfect
5	(ح)حَسِبَ	يَحْسِبُ	*kasrah* in both.
6	(ك)كَرُمَ	يَكْرُمُ	*ḍammah* in both.

4. Translating the Imperfect (المُضَارِع)

The imperfect may be rendered in English as present or as future.

1. as present, simple or continuous:

تَطْلُعُ الشَّمْسُ مِنَ الْمَشْرِقِ	The sun rises from the East. The sun is rising from the East.
مَاذَا تَاكُلُ؟	What do you eat? What are you eating?
هَلْ تَشْرَبُونَ الْقَهْوَةَ؟	Do you drink coffee? Are you drinking coffee?

2. as future, simple or continuous:

نَذْهَبُ إِلَى السُّوقِ بَعْدَ الظُّهْرِ	We will go to the market in the afternoon, or We will be going to the market in the afternoon.

This sentence may also be rendered in simple present. Hence if you want to specify the future you may prefix سَ or سَوفَ to the imperfect. For example:

سَنَذْهَبُ إِلَى السُّوقِ	We shall go to the market (shortly).
سَوفَ نَذْهَبُ إِلَى السُّوقِ	We shall go to the market (a little later).

The سَ indicates near future as compared to سَوفَ.

3. The imperfect following a perfect may be translated in the following ways:

دَخَلْنَا الْبُسْتَانَ نَنْظُرُ إِلَى الأَزْهَارِ	We entered the garden looking at the flowers.
أَخَذْتُ أَقْرَأُ كِتَابَ اللّٰهِ	I began (lit.took up) reading the Book of God.
جَلَسُوا فِى الْمَجْلِسِ يَبْحَثُونَ فِى الْقَضِيَّةِ	They sat in the meeting discussing (or, and discussed) the problem.
خَرَجَ مِنَ الْبَيْتِ وَهُوَ يَضْحَكُ	He came out from the house laughing, or while he was laughing

5. Negative and Interrogative Imperfect

While negative perfect uses مَا, the negative imperfect usually uses لَا. For example:

لَا أَفْهَمُ قَوْلَكَ	I do not understand your words.
لَا نَأْكُلُ وَلَا نَشْرَبُ نَهَاراً فِى رَمَضَانَ	We neither eat nor drink in day during Ramadan.

The interrogative imperfect is formed in the same way as the interrogative perfect. For example:

أَيْنَ تَذْهَبُ؟	Where are you going?
مَاذَا تَعْمَلُونَ فِى الْمَسَاءِ؟	What do you do in the evening?

Note: The verbs, perfect or imperfect, that we are discussing consist of three letters, e.g. ذَهَبَ, سَمِعَ, كَرُمَ etc. Nothing has been added to them except conjugational signs in the perfect, or the prefixes in the imperfect. We shall be dealing with these simple triliteral verbs till lesson fifteen.

6. Summary of the Grammar

1. There are six groups of three lettered simple verbs. To indicate the group small letters such as (ف), (ض), (ن), (س), (ح), (ك) are used in this book.
2. The imperfect may be translated as present and as future. To specify the future س or سوف is added, س for near future, and سوف for distant future.
3. The negative imperfect is usually formed by adding لا to the

affirmative.

4. The interrogative imperfect is formed in the same way as the perfect.

Exercises 10

a. Write the full imperfect conjugation of

(س) شَرِبَ (ن) خَرَجَ (ف) جَعَلَ
(ض) رَجَعَ (ك) غَرُبَ

b. Translate into English:

١. يَفْحَصُ الطَّبِيْبُ المَرِيضَ.
٢. يَحْرِسُ الخَفِيرُ الْمَنْزِلَ.
٣. تَشْرُفُ الفَتَاةُ بِأَخْلاَقِهَا.
٤. مَتَى تَغْرُبُ الشَّمْسُ هٰذِهِ الأَيَّامَ؟
٥. مَاذَا تَدْرُسِيْنَ ,اَلطِّبَّ أَوِ الْهَنْدَسَةَ؟
٦. سَوفَ تَعْلَمُونَ عَاقِبَةَ أَمْرِكُمْ.
٧. خَرَجْنَا إِلَى المَيْدَانِ نَلْعَبُ.
٨. إِذَا حَضَرَ العَشَاءُ أَخَذَا يَأْكُلاَنِ وَيَشْرَبَانِ.
٩. وَلا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرّاً وَلا نَفْعاً [٢٥:٣]

c. Translate into Arabic:

1. She is writing a letter.
2. The stars appear on the sky at night.
3. What will you do after the sun-set?
4. The boys went to the river swimming.
5. These workers work at the farm.
6. This child neither reads nor writes.
7. Will you (women) take tea or coffee?
8. They two shall go shortly to the theatre.
9. She washes the clothes in the washing mashine.
10. We began playing football on the play ground.

d. Put signs:

١. لا تملك نفس لنفس شيئا.
٢. الله يحكم بينكم يوم القيٰمة.
٣. فلم تقتلون أنبياء الله؟
٤. يحرص المسلم على فهم القرآن
٥. هل تعمل فاطمة فى المستوصف؟
٦. لا يدخل الجنة نمّام [متفق عليه]

e. Read and translate:

١. أَلاَ إِنَّ أَولِيَاءَ اللّٰه لَا خَوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [١٠:٦٢]
٢. إِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوَاتِ وَالأَرْضِ وَاللّٰهُ بَصِيْرٌ بِمَا تَعْمَلُونَ [٤٩:١٨]

٣. أَفَلا يَنْظُرُونَ إِلي الإِبْلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ [٨٨:٣٠]
٤. مَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّى غَنِيٌّ كَرِيْمٌ [٤٠:٢٧]
٥. كَذَلِكَ يَطْبَعُ اللّٰهُ عَلَى قُلُوبِ الَّذِينَ لاَ يَعْلَمُونَ [٣٠:٥٩]
٦. لا يَسْتُرُ عَبْدٌ عَبْداً فِى الدُّنْيَا إِلاَّ سَتَرَهُ اللّٰهُ يَومَ القِيَامَةِ [مسلم]
٧. إِنَّ اللّٰهَ لا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُوَرِكُمْ ولَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَاعْمَالِكُمْ [مسلم]
٨. إِنَّ اللّٰهَ لا يَظْلِمُ النَّاسَ شَيْئاً وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ [١٠:٤٤]
٩. أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الأَرْضَ فى يَومَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَاداً ذَلِكَ رَبُّ الْعَالَمِينَ [٤١:٩]

Vocabulary

Text:

(ح)حَسِبَ	to think,count	(قَضَايَا)القَضِيَّةُ	case,problem
(ن) خَرَجَ	to go out	(ن)طَلَعَ	to rise
(س)فَهِمَ	to understand	(ن)نَظَرَ	to see
(س)عَمِلَ	to do,ect	(ف)بَحَثَ	to enquire, research
(ض)جَلَسَ	to sit		
(س)ضَحِكَ	to laugh	(ن) أَخَذَ	to take, begin
الظُّهَر	noon		

Exercises:

a.	(ف) غَرُبَ	to set	(ض(ن)حَرَسَ	to guard
b.	(ف)فَحَصَ	to examine	(ن) حَضُرَ	to be present
	(مَنَازِلُ)مَنْزِلٌ	house	المَيْدَان	field
	الخَفِير	watchman	(ك) شَرُفَ	to be respectable
	عَاقِبَةٌ	result,end	(أَخْلَاق)خُلَقٌ	character
	(اُمُور)امْر	affair	(ن)دَرَسَ	to study
	(ض)مَلَكَ	to possess	الطِّبُّ	medical science
	نَفْعٌ	profit	ضَرٌّ	loss
c.	theatre	مَسْرَح	river	(أَنْهَار) نَهْرٌ

at night	لَيْلاً	washing machine	غَسَّالَة
sun-set	الغُرُوب	appear	(ف)ظَهَرَ
work	(س) عَمِلَ	clothes	(ثِيَاب)ثَوْب
farm	مَزْرَعَة	to swim	(ف) سَبَحَ

d. يَومُ القِيَامَةِ Day of Resurrection

(أَنبِيَاء)نَبِيٌّ	prophet	نَمَّامٌ	caluminator
(ن)حَكَمَ	to decide, judge, rule	(ض)حَرَصَ	to be eager
		مُسْتَوصَف	clinic

e.

(أَولِيَاءُ)وَلِيٌّ	friend, gaurdian	خَوْفٌ	fear
بَصِيْرٌ	seer	عَمَلٌ	act, work
إِبِلٌ	camels	(ن)سَتَرَ	to hide, cover
(ن)خَلَقَ	to create	(ض)نَصَبَ	to erect
(صُوَرٌ)صُورَةٌ	face, picture	(ف)طَبَعَ	to seal
أَلَا	oh! yes, indeed	(قُلُوبٌ)قَلْبٌ	heart
(ن)حَزَنَ	to grieve	اَلَّذِينَ	those who
(س)عَلِمَ	to know	شَيْئٌ	any thing,
(أَنْدَادٌ) نِدٌّ	equal	كَيْفَ	how
(ن) شَكَرَ	to be thankful, thank	(ن) كَفَرَ	to deny, be ungrateful
(ض)ظَلَمَ	to wrong	(أَجْسَامٌ) جِسْمٌ	body
(ف)سَطَحَ	to spread	(عَوَالِم)عَالَمٌ	world
(صُوَر) صُورَةٌ	picture	الغَيْب	hidden, secret

LESSON ELEVEN

Passive Imperfect, Agreement between Subject and Verb

1. Passive Imperfect (الْمُضَارِع الْمَجْهُول)

Passive imperfect is formed by putting *ḍammah* on the prefix, and *fatḥah* on the second radical of the active imperfect if it does not already have it. For example:

Active	Passive
يَفْتَحُ	يُفْتَحُ
تَضْرِبُ	تُضْرَبُ
أَنْصُرُ	أُنْصَرُ

The whole passive imperfect conjugation of the verb ضَرَبَ is given below:

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد		Person
يُضْرَبُونَ	يُضْرَبَانِ	يُضْرَبُ	M	اَلغَائِبُ III
يُضْرَبْنَ	تُضْرَبَان	تُضْرَبُ	F	
تُضْرَبُونَ	"	تُضْرَبُ	M	اَلحَاضِرُ II
تُضْرَبْنَ	"	تُضْرَبِينَ	F	
نُضْرَبُ		أُضْرَبُ	M F	اَلْمُتَكَلِّمُ I

The passive imperfect of all other groups is the same, there is no difference at all.

To put a sentence with an active imperfect verb into one with a passive imperfect, the same rule is followed as has been stated in the case of the perfect.

2. Agreement between Subject and Verb

Usually the verb comes before the subject, but it may also come after the subject.

a. The Verb preceding the Subject

1. In case the verb comes before the subject it is always singular, irrespective of the number of the subject. But the

masculine subject has masculine verb, and the feminine subject has feminine verb.

Examples:

Masculine	Feminine
ذَهَبَ الْوَلَدُ	ذَهَبَتِ الْبِنْتُ
ذَهَبَ الْجَمَلُ	ذَهَبَتِ النَّاقَةُ
ذَهَبَ الْوَلَدَانِ/الْجَمَلانِ	ذَهَبَتِ الْبِنْتَانِ/النَاقَتَانِ
ذَهَبَ الأَوْلادُ	ذَهَبَتِ الْبَنَاتُ

However, when the subject is a conventional feminine like الأَرْضُ, الشَّمْسُ, الهِنْدُ the verb may be masculine. For example:

طَلَعَتِ الشَّمْسُ and طَلَعَ الشَّمْسُ

But the feminine is preferable.

2. When the subject is an irregular plural of a rational being, the verb may be either masculine or feminine. For example:

قَالَ الرِّجَالُ	or	قَالَتِ الرِّجَال	Men said.
قَالَ المَلَائِكَةُ	or	قَالَتِ الْمَلائِكَةُ	Angels said.
قَالَ النِّسْوَةُ	or	قَالَتِ النِّسْوَةُ	Women said.

The same is true about the collective plural.

قَالَ النَّاسُ	or	قَالَتِ النَّاسُ	People said.
قَالَ الْقَومُ	or	قَالَتِ الْقَوْمُ	The community said.

But if the subject is the plural of a non-rational being, the verb must be feminine in either gender.

ذَهَبَتِ الْجِمَالُ	The (he) camels went away.
ذَهَبَتِ النُوقُ	The (she) camels went away.

b. The Verb following the Subject

When the verb follows the subject, it must agree with the subject in number as well as gender.

اَلْمُعَلِّمُ ذَهَبَ/يَذْهَبُ	اَلْمُعَلِّمَةُ ذَهَبَتْ/تَذْهَبُ
اَلْمُعَلِّمَانِ ذَهَبَا/يَذْهَبَانِ	اَلْمُعَلِّمَتَانِ ذَهَبَتَا/تَذْهَبَانِ
اَلْمُعَلِّمُونَ ذَهَبُوا/يَذْهَبُونَ	اَلْمُعَلِّمَاتُ ذَهَبْنَ/يَذْهَبْنَ
اَلرِّجَالُ ذَهَبُوا/يَذْهَبُونَ	اَلنِّسْوَةُ ذَهَبْنَ/يَذْهَبْنَ
اَلْقَومُ ذَهَبُوا/يَذْهَبُونَ	

However, a non-rational irregular plural subject, whether masculine or feminine, must have a feminine singular verb.

اَلنُّوقُ ذَهَبَتْ/تَذْهَبُ　　اَلْجِمَالُ ذَهَبَتْ/تَذْهَبُ

c. In sentences where one verb precedes the subject and another follows it, each verb will be governed by the rules which apply to it. For example:

أَكَلَ خَالِدٌ الغَدَاءَ ثُمَّ خَرَجَ	Khalid ate lunch then went out.
جَاءَ الزَّائِرَانِ وَنَزَلاَ بِالفُنْدُقِ	The visiters came and put up at the hotel.
فَتَحَ الأَطْفَالُ كُتُبَهُمْ وَقَرَءُوا صَفَحَاتٍ مِنْهَا	The boys opened their books and read some pages from them.
خَرَجَتِ الْبَنَاتُ يَلْعَبْنَ	The girls went out playing.
أَخَذَ الفَلاَّحُونَ يَحْرُثُونَ الأَرَاضِي	The farmers began ploughing the land.
ذَهَبَ الْقَومُ إِلَى الْحَدِيْقَةِ يَقْطِفُونَ الأَزْهَارَ	People went to the garden picking up flowers.

3. لَ, قَدْ and لَقَدْ for emphasis

To emphasize a perfect or an imperfect verb لَ and قَدْ are often used. For example:

لَو عَلِمَ لَذَهَبَ مَعَكَ	Had he known he would have certainly gone with you.
إِنِّى لَأَعْرِفُ رَأيَهُ	Surely, I know his view.
قَد جَاءَتْكُمْ بَيِّنَةٌ مِن رَبِّكُمْ (٧٣:٧)	Indeed a clear proof has come to you from your Lord.
اَلْفَلاَّحُ قَدْ يَأْكُلُ بِعَرْقِ جَبِيْنِهِ	The farmer does eat by the sweat of his forehead.

But لَقَدْ is used only with the perfect, e.g.

لَقَدْ خَلَقْنَا الإِنْسَانَ فِى كَبَدٍ (٤:٩٠)	Indeed, We have created man into toil and struggle.

At times قَد may carry the sense of 'sometimes'. For example:

قَد يَصْدُقُ الْكَذُوبُ	The liar sometimes tells the truth.

4. Summary of the Grammar

1. The passive imperfect of all simple three-lettered verbs are formed by putting *ḍammah* on the prefixes and *fatḥah* on the

second radical.

2. When the verb precedes the subject it is always singular, but masculine for masculine subject, and feminine for feminine subjects.
3. However the verb for a conventional feminine, irregular plurals and collective plurals may be either masculine or feminine singular.
4. For non-rational plurals, whether masculine or feminine, the verb has to be feminine singular.
5. When the verb comes after the subject it follows the latter in gender and number; however, in case of a non-rational plural subject it is singular feminine.
6. *Lām, qad* and *laqad* are used to emphasize verbs: the first two in the case of perfect as well as imperfect, but *laqad* in the case of perfect only.

Exersises 11

a. Write the full imperfect conjugation of the following verbs:

خَدَعَ (ف), حَفِظَ (س), ذَكَرَ (ن), كَشَفَ (ض).

b. Change into passive imperfect:

١. يَرْكَبُ النَّاسُ الْخَيْلَ.
٢. اَلصَّبَّاغُ يَصْبَغُ الْمَلاَبِسَ.
٣. هُوَ يَحْفِظُ الْقُرْآنَ.
٤. يَبْسُطُ اللّٰهُ الرِّزْقَ وَيَقْدِرُ.
٥. اَلتِّجَارَةُ تَجْلِبُ الْمَنْفَعَةَ.
٦. هَلْ تَنْصُرُونَ الظَّالِمِينَ؟
٧. اُعْصِرُ الْبُرْتَقَالَ لِلشُّرْبِ.
٨. يَنْحَرُونَ الإِبِلَ وَيَذْبَحُونَ الْبَقَرَ.

c. Translate into English:

١. لا تَظْلِمُونَ وَلاَ تُظْلَمُوْنَ
٢. اَلسِّرُّ يُكْتَمُ وَلاَ يُكْشَفُ.
٣. اَلصُّوفُ يُلْبَسُ فِى الشِّتَاءِ وَالْقُطْنُ فِى الصَّيْفِ.
٤. اَلطُّلاَّبُ النَّاجِحُونَ سَيُمْنَحُونَ الشَّهَادَةَ بَعْدَ أُسْبُوعٍ.
٥. وَرَدَتِ الْمَوَاشِى النَّهْرَ تَشْرَبُ الْمَاءَ.
٦. مِنَ الْقَلِيلِ يُجْمَعُ الْكَثِيرُ.
٧. عِنْدَ الشَّدَائِد يُعْرَفُ الإِخْوَانُ.
٨. يُمْنَعُ الضَّعِيفُ مِنْ ظُلْمِ الْقَوِىِّ
٩. يُحشَرُ النَّاسُ مِنْ قُبُورِهِمْ وَيُرجَعُونَ إِلَى رَبِّهِم.
١٠. سَيُعْقَدُ الاِجْتِمَاعُ فِى الْيَوْمِ الْعَاشِرِ مِنَ الشَّهرِ الْقَادِمِ.

d. Translate into Arabic.

1. People are taking tea.
2. The girls go to the school, and read and write.

3. Dogs sleep in the day and wake in the night.
4. The mice run away from the cat.
5. The murderer will be hanged tomorrow.
6. His enemy shall be killed.
7. The cloth is spun from the cotton.
8. You will be saved from calamity.
9. Indeed You do play much and work little.
10. The culprits will be put in jail.

e. Read and translate:

١. لا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ [٢٣:٢١]
٢. وَلَعَذَابُ الآخِرَةِ أَخْزَى وَهُمْ لَا يُنْصَرُونَ [١٦:٤١]
٣. يُحْشَرُ النَّاسُ عَلَى نِيَّاتِهِمْ [حديث]
٤. لا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ [البخارى]
٥. لاَ تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلاَ عَلَى خَالَتِهَا [حديث]
٦. مَثَلُ الْبَيْتِ الَّذِى يُذْكَرُ اللّٰهُ فيهِ وَالْبَيْتِ الَّذِى لاَ يُذكَرُ اللّٰهُ فيهِ مَثَلُ الْحَىِّ وَالْمَيِّتِ [مسلم]
٧. وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإذا جَاءَ رَسُولُهُم قُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لاَ يُظْلَمُونَ [٤٧:١٠]
٨. لَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لاَ يُظْلَمُونَ [٦٢:٢٣]
٩. قَدْ عَلِمْنَا مَا تَنقُصُ الارْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ [٤:٥٠]
١٠. وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَأَنْتُمْ أذِلَّةٌ [١٢٣:٢]

Vocabulary

Text:

(اِمْرَأَة s.) نِسْوَةٌ	women	(نَاقَةٌ s.) نُوقٌ	she camel
(آراء)الرَّأْىُ	view, opinion	(ض) جَاءَ	come
(ن) صَدَقَ	to tell truth	عَرَقٌ	sweat
جَبِيْنٌ	forehead	كَبَدٌ	toil, struggle
كَذُوبٌ	liar	(بيِّناتٌ)بَيِّنَةٌ	clear froof

Exercises:

a.	(ف)خَدَعَ	to deceive	(ض)كَشَفَ	to unveil, disclose
b.	الخَيْلُ	horses	(ض)جَلَبَ	to bring, fetch

الصَّبَّاغُ	dyer	(مَنَافِعُ)مَنْفَعَةٌ	profit
(ف)صَبَغَ	to dye	(ض)عَصَرَ	to squeeze
اَلْبُرْتَقَال	orange	(س) رَكِبَ	to ride, mount
تِجَارَةٌ	trade	شُرْبٌ	drinking
ذَبَحَ	to slaughter	(ض)قَدَر	to decree,restrict
(ف)نَحَرَ	to slaughter		

c.

(ض)كشف	to reveal	(ض)عَرَفَ	to know,recognize
(ن)حَشَرَ	to raise	كَثِيرٌ	much
(شَدَائِدُ)شِدَّةٌ	calamity,difficulty	شَهادَة	degree
(اسْرَار)سِرٌّ	secret	(ن)كَتَمَ	to hide,conceal
(ض) وَرَدَ	to come in,arrive	الصوف	wool
(مَوَاشِى) مَاشِيَةٌ	cattle	اَلْقُطْنُ	cotton
اَلشِّتَاء	winter	اَلصَّيْفُ	summer
(ف) مَنَحَ	to award	(قُبُورٌ)قَبْرٌ	grave
عَاشِرٌ	tenth	اِجْتِمَاعٌ	meeting,gathering
(ض)عَقَدَ	to hold,contract		

d.

sleep	(ف)يَنَامُ نَامَ	culprit	مُجْرِمٌ
wake	(ف)سَهَرَ	spin	(ن)حَلَجَ
mice	(فَأر.sing)الفِئْرَان	save	(س)حَفِظَ
hanged	(ن)صَلَبَ	run away	(ن)هَرَبَ
calamity	المُصِيْبَة	put in jail	(ن)سَجَنَ
much	كَثِيْراً	little	قَلِيْلاً

e.

أَخْزَى	more humiliating	(نِيَّاتٌ) نِيَّةٌ	interntion, motive
(ن)لَدَغَ	to bite	(ن)شَعَرَ	to realize
جُحْرٌ	hole	مَرَّةٌ	once,one time
(ض) نَطَقَ	to speak	سَأَلَ	to question
(ض)قَضَى	to decide	لَدَى	with,near
قِسْط	justice	حَيٌّ	alive
(ن)نَقَصَ	to decrease,lessen	مَيِّتٌ	dead
(ض)نَكَحَ	to marry	(أذِلَّةٌ)ذَلِيلٌ	weak,mean
حَفِيظٌ	guard		

Lesson Twelve

Imperative and Vocative

1. Imperative

The imperative is a command or request to do (الأَمْر) or not to do (النَّهْى) something, and is essentially directed to the second person. But it is sometimes used for the third person also. We will discuss its essential form first.

a. Positive Imperative (الأَمْر)

The positive imperative is formed by

(1) changing the prefix *tā* of the imperfect into *hamzah*, and

(2) putting *sukūn* on the last letter of the masculine singular, and dropping *nūn* from all others except the feminine plural.

For example:

تَفْعَلِينَ تَفْعَلاَنِ تَفْعَلْنَ   تَفْعَلُ تَفْعَلاَنِ تَفْعَلُونَ   (Imperfect) الْمُضَارِع

إِفْعَلِى إِفْعَلاَ إِفْعَلْنَ   إِفْعَلْ إِفْعَلاَ إِفْعَلُوا   (Pos.Imperative) الأَمْر

Note that an *alif* is added at the end of the masculine plural: إِفْعَلُوا.

Rule of *Jazm*:

This operation of putting *sukūn* on the last letter of the masculine singular in the imperfect and dropping the last *nūn* except from the feminine plural is called the rule of *jazm*.

The sign of the prefix *hamzah*:

The prefix *hamzah* in the positive imperative (الأَمْر) has a *kasrah* in all the four groups of verbs: فَتَحَ, ضَرَبَ, سَمِعَ and حَسِبَ. But in نَصَرَ and كَرُمَ groups it has *ḍammah* instead of *kasrah*, as the imperfect of these verbs has *ḍammah* on the second radical.

Imperative	Imperfect	Group
إِفْتَحْ	يَفْتَحُ	فَتَحَ
إِسْمَعْ	يَسْمَعُ	سَمِعَ
إِضْرِبْ	يَضْرِبُ	ضَرَبَ
إِحْسِبْ	يَحْسِبُ	حَسِبَ
أُنْصُرْ	يَنْصُرُ	نَصَرَ

كَثُرَ يَكْثُرُ اُكْثُرْ

b. Negative Imperative (اَلنَّهْى)

The negative imperative is formed by
(1) prefixng the negative لا and
(2) applying the rule of *jazm* to the imperfect.
For example:

اَلمُضَارِع (Imperfect) تَفْعَلُ تَفْعَلاَنِ تَفْعَلُونَ تَفْعَلِينَ تَفْعَلاَنِ تَفْعَلْنَ

اَلنَّهْى (Neg.Imp.) لاَ تَفْعَلْ لاَتَفْعَلاَ لاَتَفْعَلُوا لاَ تَفْعَلِى لاَ تَفْعَلاَ لاَ تَفْعَلْنَ

The negative imperative (اَلنَّهْى) of all the groups of verbs is made in the same way. However, the sign that they have on the second radical of the imperfect is maintained, e.g. لاَتَسْمَعْ, لاَتَكْثُرْ, لاَتَنْصُرْ, لاَتَحْسِبْ, لاَتَضْرِبْ

c. Third Person Imperative

The negative imperative (النهى) of the third person from فَعَلَ is as follows:

المذكر: (M)	لاَيَفْعَلْ	لاَيَفْعَلاَ	لاَ يَفْعَلُوا
المونث: (F)	لاَتَفْعَلْ	لاَتَفْعَلاَ	لاَ يَفْعَلْنَ

The positive imperatives (الأمر) of the third person, as well as both the imperatives of the first person will be discussed under the heading 'jussive' in the next lesson.

2. The Vocative

Following ways are followed in addressing people:

a. يَا وَلَدُ! هَلْ أَبُوْكَ حَيٌّ؟	Boy ! Is your father alive?
يَاخَالِدُ! اِرْجِعْ إِلَى بَيْتِكَ	O Khalid! Return to your house.
يَا مَرْيَمُ! اُصْدُقِى وَ لاَ تَكْذِبِى	Mary! Speak the truth, and don't lie.
يَا رِجَالُ! اُعْبُدُوا رَبَّكُمْ	O people ! Worship your Lord.
يَابَنَاتُ ! اِحْفَظْنَ دُرُوسَكُنَّ	O girls! Remember your lessons.
b. أَيُّهَا الإِنْسَانُ! اُشْكُرْ وَلاَ تَكْفُرْ	Man! Be grateful and don't be ungrateful.
يَا أَيُّهَا النَّاسُ! لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللّٰه	O people! Despair not of the mercy of God.
أَيَّتُهَا السَّيِّدَةُ! لا تَحْزَنِى وَلاَ تَخَافِى	Lady ! Grieve not and fear not.

c. يَا عَبْدَ الرَّحْمٰنِ ! مَاذَا تَفْعَلُ؟	O Abd al-Rahman! What are you doing?
يَا أَصْحَابَ الْمَالِ ! لا تَسْخَرُوا مِنَ الْفُقَرَاءِ	O people of money! Do not mock the poor.
عِبَادَاللّٰهِ! إِنَّ اللّٰهَ يَأمُرُكُمْ بِالْعَدْلِ وَالإِحْسَانِ	Servants of God! God commands you to be just and kind.
d. يَا ظَالِماً ! عَاقِبَةُ الظُّلْمِ خُسْرانٌ	O tyrant! The end of tyranny is self-destruction.
يَا لاَهِياً عَنِ الدِّرَاسَةِ! اِحْذَرِ النَّدامَةَ	O neglectful of learning! Guard against regretting.

The rules of addressing may be summarised as follows:

1. When the noun addressed is one word and represents some specific person or persons, with or without a definite article, as we have in the examples of the first two categories, it is *marfū'* with only one *ḍammah*.

2. When the addressee is a construct (مضاف), as we have in the examples of the third category, it is *manṣūb*.

3. When the addressee is not some specific person or persons, but a class of people in general as we have in the sentences of the fourth category, it is *manṣūb*, a singular noun with a *tanwīn* of *fatḥah*.

4. If the addressee carries the definite article the vocative particle (حرف النداء) that is used is ايها or ياأيها in the case of masculine and أيتها or ياأيتها in the case of feminine addressee. But when it does not carry the definite article only يا is used. That, too, is often dropped. We say:

   رَبَّنَا Our Lord! ,وَلَدُ! هَلْ أبُوكَ حَيٌّ؟ ,خَالِدُ! اِرجِعْ إِلَى بيتِكَ

5. When the genitive of a construct is a first person singular pronoun it is dropped giving the construct the sign of *kasrah*; e.g. يَا قَوْمِ instead of يَاقومِي

   يَاقَومِ ! اِفْعَلُوا الْخَيْرَ — O my people! Do good.

3. Summary of the Grammar:

1. The imperative is essentially directed to the second person, and is formed from the imperfect.

2. The positive imperative (الأمر) is formed by replacing the prefix of the imperfect with *hamzah* with *kasrah*, and applying the rule of *jazm*. In case of نَصَرَ and كَرُمَ group of verbs, however, the *hamzah* of the imperative has *ḍammah*.
3. The negative imperative (النَّهْي) is formed by adding لا in the beginning and applying the rule of *jazm* to the imperfect.
4. The rule of *jazm* means to put *sukūn* on the last letter of the masculine singular, and drop *nūn* from other imperfect verbs except the feminine plural.
5. For addressing rules, see the rules summarized above.

Exercises 12

a. Give the complete positive imperative (اَلأَمْر) from the following verbs:

(ض) جَلَسَ　　(ن) دَخَلَ　　(س) عَلِمَ

b. Give the complete negative imperative (اَلنَّهْي) from the following verbs:

(ف) نَصَحَ　　(ح) حَسِبَ　　(ن) طَلَبَ

c. Translate into English:

١. يَا زَيْدُ! اِخْلَعْ نَعْلَيْكَ.
٢. يَا خالِدُ! لاَ تَقْرَبْ مِنَ الْمَعَاصِى.
٣. يَا فَاطِمَةُ! اِفْتَحِى كِتَابَكِ وَاقْرَإِى مِنْهُ.
٤. يَا بَنَاتُ! اِجْلِسْنَ مَعِى وَاسْمَعْنَ حِكَايَتِى.
٥. أَيُّهَا الرِّجَالُ! اِعمَلُوا مَعَ أَزْوَاجِكُمْ بِالْمَعْرُوفِ.
٦. يا ابنَ أخِى! لاتَصْحَبِ الأَشْرَارَ.
٧. اِلْبَسُوا ثِيَاباً جَدِيدَةً وَاخْرُجُوا إِلَى صَلاةِ الْعِيْدِ.
٨. يا حاكِماً على النَّاسِ! اِعْدِلْ بَيْنَهُمْ وَلا تَظْلِمِ.
٩. إِخْوانِى! اِصْبِرُوا وَلاَ تَجْزَعُوا.
١٠. يا لاَعِبِينَ بِالنَّارِ! اِحْذَرُوا مِنْهَا.

d. Translate into Arabic:

1. Do not go to the university; it is closed today.
2. O policeman! Catch hold of this bandit.
3. O drinkers of wine! Beware of its results in this life and in the next.
4. O people of the Book! Read the word of God day and night.
5. O my Lord! Forgive me and have mercy on me.

6. Do not feel sorry for them; verily, they are wicked.
7. My brothers! Enter this land and seek God's blessing.
8. Open the door, and sit down quietly.
9. O students! Read and don't play.
10. One community should not mock at the other.

e. Put signs (إِعْرَاب):

١. ارحموا ضعفاء كم.
٢. افتح الباب إذا سمعت الدّق.
٣. اقرءا كتابكما واحفظا قواعد النحو.
٤. اعبدى اللّٰه وافعلى الخير.
٥. احذر دعاء المظلوم.
٦. لا تحزن إن اللّٰه معنا.

f. Read and translate:

١. إعْلَمُوا أَنَّمَا الْحَيوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ [٥٧:٢٠]
٢. إِنَّ اللّٰهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِراطٌ مُسْتَقِيمٌ [٣:٥١]
٣. لَاتَسْجُدُوا لِلشَّمْسِ ولاَ لِلْقَمَرِ وَاسْجُدُوا لِلّٰهِ الَّذِى خَلَقَهُنَّ [٤١:٣٧]
٤. رَبِّ انْصُرْنِى عَلَى الْقَوْمِ الْمُفْسِدِينَ [٢٩:٣٠].
٥. يَادَاوُدُ إِنَّاجَعَلْنَاكَ خَلِيفَةً فِى الأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ [٣٨:٢٦]
٦. يا مَرْيَمُ اقْنُتِى لِرَبِّكِ وَاسْجُدِى وَارْكَعِى مَعَ الرَّاكِعِيْنَ [٣:٤٣]
٧ اَللّٰهُمَّ اغْفِرْ لِقَوْمِى فَإِنَّهُمْ لا يَعْلَمُونَ [حديث]
٨. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ [٢:١٢٨]
٩. لاَ يَقْرَبُوا الْمَسجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا [٩:٢٨]
١٠. يَا اَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ [٣:٧١]

Vocabulary

Text:

(ك) كَثُرَ	to multiply	يَخَافُ. خَافَ	to fear
(ن) عَبَدَ	to worship	اَلرَّحْمٰنُ	the Most Merciful
(أَصْحَاب) صَاحِبٌ	friend, possessor	(س) سَخِرَ	to mock
يَأْمُرُ ـ أَمَرَ	to order	خُسْرَانٌ	loss
لاهِى	neglectful	(ض) كَذَبَ	to lie
(س) حَذِرَ	to fear, avoid	(س) حَزِنَ	to grieve

(ف) قَنَطَ	to dispair,be disappointed	اَلنَّدامَةَ	shame,regret

Exercises:

b.	(ف) طَلَبَ	to call, demand	(ف) نَصَحَ	to wish well,advise
c.	(ف) خَلَعَ	to take out	(أشْرار)شَرِيرٌ	wicked
	(نِعَال) نَعْلٌ	shoe	(س) صَحِبَ	to join the company of
	(عَوَاقِبُ) عَاقِبَةٌ	result,end		
	(أَعْيَاد) اَلْعِيْد	Id	(ض) عَدَلَ	to do justice
	خُسْرَان	loss	(مَعَاصِى) مَعْصِيَة	sin, disobedience
	لَكِنْ	but		
	(ف) جَزَعَ	to lament	(س) قَرِبَ	to approach,
	(أزْوَاجٌ) زَوْجٌ	wife, husband, pair	مَعْرُوفٌ	commonly recognised good
d.	People of the Book	أَهلُ الْكِتَاب	catch hold of	(ض)قَبَضَ عَلَى
			bandit	(لُصُوص)لِصٌّ
	word	كَلام	wine	خَمْرٌ
	community	(أَقْوام)قَوْم (أُمَمٌ) أُمَّةٌ	policeman	(شُرطة) شُرْطِى
	to forgive	(ض) غَفَرَ	to have mercy on	(س)رَحِمَ
			quietly	بِهُدوءٍ
e.	(ضَعِيف)ضُعَفَاءُ	weak	اَلنَّحْو	grammar
	الدَّقُّ	knock	(قَوَاعِد)قَاعِدَةٌ	rules,principles
	مَظْلُومٌ	oppressed	(ادعِيَة) دُعَاء	prayer
f.	إِنَّمَا	indeed	لَعِبٌ	play
	لَهْوٌ	pastime	صِرَاطٌ	path,way
	مُسْتَقِيم	straight	اَلَّذِى	he who
	(ن)سَجَدَ	to prostrate	بَيْنَ	between
	(ن)قَنَتَ	to submit to, to obey	(ف) رَكَعَ	to bow
			مُسْلِمٌ	obedient
	ذُرِّيَّة	progeny	(خَلائِفُ) خَلِيْفَةٌ	deputy
	بَاطِلٌ	untruth,falsehood	(ض) لَبَسَ	to cofuse
	عَامٌ	year	المَسْجِدُالحَرَام	the Holy Mosque (at Mecca)
	مُفسِدٌ	mischief-maker		

Review Exercises-III

a. Translate the following into Arabic:

1. I put sugar in tea and mix it with spoon.
2. Where do you live, behind this tall building or that?
3. How many times do you take coffee during the day?
4. May be our guests stay for two weeks and then go out.
5. He puts on the coat, because it is cold outside.
6. With whom does your colleague play chess?
7. Will you come back in one month or two months?
8. Do not speak what you do not know.
9. Why don't you carry umbrella in the sun?
10. Clothes are made from wool and cotton.
11. Insects transfer diseases from man to man.
12. What do you do in your leisure time?
13. We hear with our ears, see with our eyes, and work with our hands.
14. Look at this peacock; it is very beautiful.
15. Our Lord! Help us against our enemies.

b. Translate the following passage into English:

وَصَلَ عَلِيٌّ مِنَ الْهِنْدِ إِلى مَطارِ جَدَّةَ لِأَدَاءِ الْعُمْرَةِ فَوَجَدَ صَدِيقَهُ خَالِداً فى انْتِظَارِهِ' فَرَكِبَا السَّيَّارَةَ إِلَى مَكَّةَ. عِنْدَ وُصُولِهَا قَالَ خَالِدٌ: هٰذه مَكَّةُ الْمُكَرَّمَةُ ' وَهٰذَا بَيْتُ اللّٰهِ الحَرَامُ. وَتِلْكَ هِىَ الْكَعْبَةُ الْمُشَرَّفَةُ قِبْلَةُ الْمُسْلِمِيْنَ فى جَمِيعِ أَنْحَاءِ الْعَالَمِ . وَذٰلِكَ بابُ السَّلامِ . وَهٰذا مَقَامُ إِبْرَاهِيمَ ' وَهٰذَانِ الْمَكانَانِ: اَلصَّفَا وَالْمَرْوَةُ يَسْعَى بَيْنَهُمَا الْحُجَّاجُ ' وَهَاتَانِ الْمِئْذَنَتَانِ مِنْ مَآذِنِ البَيْتِ الْحَرَامِ يُسْمَعُ مِنْهُمَا الأذَانُ لِكُلِّ صَلاةٍ ' وَهٰؤلاءِ المُسْلِمُونَ طا ئِفُونَ ، وَأُولٰئِكَ الْمُسْلِمَاتُ طَائِفَاتٌ بِالْكَعْبَةِ.

وَبَعْدَ أداءِ الْعُمْرَةِ مَكَثَ عَلِيٌّ بِمَكَّةَ أسْبُوعاً عِنْدَ خالِدٍ ثُمَّ رَجَعَ إِلى الهِنْدِ.

c. Put signs and translate:

تصنع القهوة من الْبنّ ' يسكب الماء فى الإناء، ثم يوضع على النار. فإذا غلى الماء رفع الإناء وطرح فيه جزء من الْبنّ. ثم يمزج البنّ بالماء بالملعقة، ثم يوضع الإناء على النار مرة ثانية، فينضج ما فيه. و تمزج القهوة بالسكر أحيانا وكثيراً ما تشرب بدونه.

d. Fill in the blanks with the words given below. Put them in their proper cases:

١. إِشْرَحِ الحِصَانَ يا ـــــ.
٢. يَا ـــــ إِشْهَدَا بالعَدْلِ.
٣. غَرُبَتِ الشَّمْش يا ـــــ!
٤. ـــــ نَسأَ لُكَ العَفْوَ وَالعَافِيَةَ.
٥. يَا أَيُّهَا ـــــ إِرْحَمُوا على الْحَيَوَانِ.
٦. يَا ـــــ إِحْذَرِ المَعْصِيَةَ
٧. يَا ـــــ لاتَلْعَبِى بِالنَّارِ.

Words:

شاهِدانِ ' عَائِشَة ' صَائِمون ' الناس ' غلامٌ '
اَللّٰهُمَّ ' عبْدالله

e. Read and translate:

(الف)

١. يَا عبَادِ(ى) لاخَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلاَ أَنْتُمْ تَحْزَنُونَ.[٦٨:٤٣]
٢. يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِيُّ الحَمِيدُ [١٥:٣٥]
٣. مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحاً فَلِأَنْفُسِهِمْ يَمْهَدُونَ [٤٤:٣٠]
٤. يَعْلَمُونَ ظَاهِراً مِنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الآخِرَةِ هُمْ غَافِلُونَ [٧:٣٠]
٥. لا تَقْنَطُوا مَن رَّحْمَةِ اللّٰهِ إِنَّ اللّٰهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ [٥٣:٣٩]
٦. لا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَا لِمَنْ أُذِنَ لَهُ [٢٣:٣٤]
٧. إِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.[١٤٦:٢]
٨. وَمَا لِيَ لَا أَعْبُدُ الَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ[٢٢:٣٦]

(ب)

قُلْ يَا أَيُّهَا الْكَافِرُونَ ـ لَا أَعْبُدُ مَا تَعْبُدُونَ ـ وَلاَ أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ـ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُّمْ ـ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ دِيْنُكُمْ وَلِىَ دِينِ.[١٠٩: ١ـ٦]

f. Read and translate these hadiths:

١. اللّهمّ اجعل رزق الِ محمّد قوتا [متفق عليه]
٢. لا تشرب الخمر فإنّها مفتاح كلّ شرّ [ابن ماجة: ٢٢٧١]
٣. لا تحلفوا بالطّواغى ولا بابائكم [ابنِ ماجة: ٢٠٩٧]
٤. البسوا الثّياب البيض فانّها أطهر واطيب[ابن ماجة:٣٥٦٧]
٥. ثلاث لايمنعن: الماء والكلا والنّار [ابن ماجة:٢٤٧٣]

Vocabulary

a.

chess	شَطْرَنج	to mix	(ن) مَزَجَ
umbrella	مِظَلَّة	knife	سِكِّين
insect	(حَشَرات)حَشَرَة	coat	سُتْرَة
disease	(أمْرَاض)مَرْضٌ	outside	فِى الْخَارِج
peacock	طَاؤوس	to transfer	(ن) نَقَلَ
stay	(س)لَبِث	liesure time	فَرَاغ
to live,reside	(ن)سَكَنَ	spoon	مِلْعَقَةٌ

b.

أداء	to perform	(أمْكِنَةٌ) مَكان	place
عُمْرَةٌ	Umrah	(ف) سَعَى	to run
مَطَارٌ	airport	(حَاجٌّ.s)حُجَّاجٌ	pilgrim
اِنْتِظَارٌ	waiting	(مَآذِنُ) مِئْذَنَةٌ	place to call for prayer
وُصُولٌ	arrival	طَائِفٌ	one who goes round the Ka'ba
اَلْمُشَرَّفَةُ	honoured	(نَحْوٌ.s)أَنْحَاءٌ	part,side,direction
المُكَرَّمَة	glorious	قِبْلَةٌ	the object in which direction prayer is offered.
(ن) مَكَثَ	to stay		
مَقَام	the place of standing		
سَلام	peace		
جَمِيْعٌ	all		

c.

(أجْزَاءٌ)جُزْءٌ	part	اَلْبُنُّ	coffee beans
(ف)سَكَبَ	to pour	مَرَّةً ثَانِيَةً	second time
إنَاءٌ	pot	(ف) نَضَجَ	to be ripe
كَثِيْراًمَا	often	(حِيْنٌ.s)أحْيَانٌ	times
(س)غَلَى	to boil	دُونَ	without
(ف)طَرَحَ	to drop		

d.

صَائِمٌ	one who fasts	(ف)سَرَحَ	to set free
غُلامٌ	boy	حِصَان	horse
(س)شَهِدَ	to witness	العَافِيَةٌ	safety
		العَفْوَ	forgiveness

e.

(الف)	(ف)مَهَدَ	to pave the way	ظَاهِرٌ	apparent
	فَرِيْقٌ	party	(س)قَنِطَ	to dispair, lose hope
	(ن)فَطَرَ	to create	غَافِلٌ	unaware, negligent
	(ذَنْبٌ .s)ذُنُوبٌ	sin	(ف) شَفَعَ	to recommend
	(س)اذِنَ	to permit		
(ب)	مَا	what, that which	(دِينِى)دِينِ	my religion,
	عَابِدٌ	worshipper	(the *ya* has been dropped)	
f.	آلٌ	family	(طَوَاغِى)طَاغِيَةٌ	greatly intransigent
	أَطْهَرُ	more clean		
	أَطْيَبُ	better	قُوت	sustenance
	اَلْكَلأُ	grass, pasture	مِفْتَاحٌ	key
	شَرٌّ	evil	(ض)حَلَفَ	to swear
	ثَلَاثٌ	three	(س)لَبِسَ	to wear

Lesson Thirteen

The Jussive and the Subjunctive

The Jussive(المُضَارِع المَجْزُوم) with *li*

The jussive (المُضَارِع المجزوم) with *li* (لِ) gives the sense of an imperative. Look at these sentences:

1.	لِيَلْزَمِ المَرِيْضُ الفِرَاشَ	The patient should keep to the bed.
2.	لِيَقْرَءَا الدَّرْسَ وَلْيَكْتُبَاهُ	They (two) should read the lesson and write it.
3.	إِذَاحَكَمُوا فَلْيَعْدِلُوا وَلايَظْلِمُوا	When they rule they should do justice and not do injustice.
4.	لِنَصْبِرْ فِى الْبَلاءِ وَلا نَجْزَعْ	We should be patient in distress and not lament.
5.	لِأَحْضُرِ الْإِجْتِمَاعَ	I must attend the meeting.
6.	لِتَحْذَرْ عَدُوَّكَ	Beware of your enemy.

The complete jussive conjugation of the verb كَتَبَ is given below:

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد		
يَكْتُبُوا	يَكْتُبَا	يَكْتُبْ	M	اَلْغَائِبُ
يَكْتُبْنَ	تَكْتُبَا	تَكْتُبْ	F	III Person
تَكْتُبُوا	"	تَكْتُبْ	M	اَلْحَاضِرُ
تَكْتُبْنَ	"	تَكْتُبِى	F	II Person
نَكْتُبْ		أَكْتُبْ	M	اَلْمُتَكَلِّمُ
			F	I Person

To form a jussive apply to it the rule of *jazm* to the imperfect.

However, when لِ comes after وَ or فَ it drops *kasrah* and takes *sukūn*, as in the sentences 1 and 2: وَلْيَكْتُبَاهُ and فَلْيَعْدِلُوا.

Note that لِ is applied only to the positive jussive not to the negative. You may simply apply the rule of *jazm* for negative

as we have done in sentences 3 and 4 : لايَظْلِمُوا and لانَجْزَعْ.

2. The Jussive with *lam* and *lammā*

The jussive with *lām* and *lamma* gives the sense c negative perfect. For example:

لَمْ يَشْرَحِ الْمُعَلِّمُ الدَّرْسَ	The teacher did not explain the lesson.
لَمْ يَخْرُجَا مِنَ الْمَصْنَعِ الاَّ بَعْدَ الْغُرُوبِ	They (two) did not come out from the factory except after th sunset.
أَكَلُوا وَ لَمْ يَشْبَعُوا	They ate but were not satisfied.
لَمَّا يَدْخُلِ الإِيمَانُ فِى قُلُوبِكُمْ	Faith has not yet entered into your hearts.

3. The Subjunctive (المُضارِع المنصُوب)

The subjunctive imperfect (المُضارِع المنصُوب) is almo same as the jussive (المُضارِع المَجْزوم) except in two thing One, it does not take لِ , and the other, whereas the jussi has *sukūn* on the last letter, it has *fathah*. The subjunctive ضَرَبَ، for example, is given below.

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد		
يَضْرِبُوا يَضْرِبْنَ	يَضْرِبَا تَضْرِبَا	يَضْرِبَ تَضْرِبَ	M F	اَلْغَائِبُ III Perso
تَضْرِبُوا تَضْرِبْنَ	,, ,,	,, تَضْرِبِى	M F	لْحَاضِرُ II Persc
نَضْرِبَ		أَضْرِبَ	M F	لْمُتَكَلِّمُ I Perso

4. Uses of the Subjunctive

The subjunctive form is used after the particles

أَنْ	that
لِ ، لِأَنْ ، كَى ، لِكَىْ	so that, in order that
حَتّٰى	till, until
اِذَنْ	then
فَ	therefore, then

These words are called the instruments of *naṣb* (الأَدَوَاتُ النَّاصِبَة) since they put the imperfect in the state of *naṣb.*

Following are some sentences to illustrate their use:

اَلْوَا جِبُ عَلَينَا أَنْ نَصْدُقَ	It is a duty on us that we speak the truth.
فَتَحْتُ الْبَابَ لِيَدْخُلُوا الْبَيْتَ	I opened the door that they may enter the house.
ذَهَبْتُمْ إِلَى الدِّيْوَانِ لِأَنْ تَشْهَدُوا	You went to the court in order that you may witness.
إِشْرَبِ الدَّواءَ كَى يَنْفَعَكَ	Take medicine so that it cures you.
زَجَرْتُهُم لِكَيْلا يَعُودُوا إِلَى الْكَذِبِ	I scolded them so that they should not lie again.
لا ازَالُ اعْمَلُ حَتَّى أَبْلُغَ الْمُرَادَ	I will go on working till I reach the goal
لا تَكْسَلْ فَتَنْدَمَ	Don't be lazy, otherwise you would regret.
إِذَنْ يَفْرَحَ الفَلَّاحُونَ وَيَحْرُثُوا أَرْضَهُمْ	Then the farmers would be happy and till their ground.

Another use of the subjunctive is with لَنْ , which makes it an emphatic negative future. For example:

لَنْ أَغْدِرَ أَحَداً	I will never betray anyone.
لَنْ يَدْخُلُوا الأَرْضَ الْمُقَدَّسَةَ	They will never enter the holy land
لَنْ تَجْلِسَ مَعَ الْفَاسِقِينَ	You will never sit with the wicked.

5. Summary of the Grammar

1. The jussive is formed by applying the rule of *jazm* to the imperfect.
2. The jussive with لَمْ or لَمَّا makes a negative perfect.
3. The subjunctive is same as jussive except that it takes *fathah* instead of *sukūn.*
4. The subjunctive with لَنْ makes an emphatic negative future.

Exercises 13

a. Give the complete jussive conjugation of the verbs:

(ف) جَمَعَ , and (ض) غَدَرَ

b. Give the complete subjunctive conjugation of the verbs:

(ن) شَكَرَ and (س) لَبِسَ

c. Translate into English:

١. لِنَنْصُرْ جَارَنَا وَلا نَخْذُلْهُ.
٢. لا يَنْقُضْ أَحَدٌ عَهْدَهُ.
٣. لِأَدْرُسِ الهَنْدَسَةَ-الكَهْرَبَائِيَّةَ.
٤. لَنْ يَخْرُجُوا إِلى القِتَالِ أَبَداً.
٥. تِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ.
٦. عَلِمتُ مَا لَمْ تَعْلَمْ أَنْتَ وَلا زَمِيْلُكَ.
٧. لا تَبْسُطْ إِلَيَّ يَدَكَ لِتَقْتُلَنِي.
٨. لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَ.
٩. لاَ تَكْذِبْ فَتَكْسُدَ تِجَارَتُكَ.
١٠. أَذِنْتُ لَهُمْ لِيَلْعَبُوا وَلِيَفْرَحُوا.
١١. هَلْ دَخَلْتَ الْبُسْتَانَ لِكَيْ تَقْطِفَ الثِّمَارَ؟
١٢. لَمْ تَرْسُبْ أُخْتِي فِي الِامْتِحَانِ.

d. Translate into Arabic:

1. He did not go to his country in the vacation.
2. They did not understand any sentence.
3. The grocer has not opened his shop yet.
4. Let them (men) play football.
5. I will not look at you ever.
6. You (women) must not go to the war.
7. I opened the window so that the air may come in.
8. We did not study Arabic language before.
9. The merchant would like his trade to flourish.
10. The students must not go out of the class before the bell.

e. Put signs:

١. ليلبس هذا الخاتم.
٢. لنطلب رضوان الله.
٣. لن تخرجى فى المطر.
٤. أخوه لن ينجح أبدا.
٥. لم يقبض أحد على اللص.
٦. لا يسخر قوم من قوم.

f. Read and translate:

١. إِنَّا نَطْمَعُ أَنْ يَغفِرَ لَنَا رَبُّنَا خَطَايَانَا [٢٦:٥٢]
٢. لَنْ يجعَلَ اللّٰهُ لِلْكَافِرِينَ عَلَى الْمُؤ مِنِينَ سَبِيلاً [٤:١٤١]

٣. وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجاً لِتَسْكُنُوا إِلَيْهَا [٣٠:٢١]

٤. أَلَمْ يَعْلَمُوا أَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ مِنْ عِبَادِهِ [٩:١٠٤]

٥. لا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ [٦:١٢١]

٦. لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلا أَوْلادُكُمْ يَومَ الْقِيَامَةِ [٦٠:٣]

٧. وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهُ نُوراً فَمَا لَهُ مِنْ نُورٍ [٢٤:٤٠]

٨. أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَّسْبِقُونَا [٢٩:٤]

٩. أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِى آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ وَأَنِ اعْبُدُونِى هٰذَا صِرَاطٌ مُسْتَقِيمٌ [٣٦:٦٠.٦١]

Vocabulary

Text:

(س)لَزِمَ	to stick to	(ف)شَرَحَ	to explain
فِرَاشٌ	bed	اَلْمَصْنَع	factory
اَلْبَلاءُ	distress, calamity	(س)شَبِعَ	to eat to one's satisfaction
(ن) حَضَر	to be present, attend		
الدِّيْوَانُ	court	(ف)نَفَعَ	to profit
(أَدْوِيَة)دَوَاء	medicine	(ن)زَجَرَ	to scold
(س)كَسِلَ	to be lazy, idle	يَعُودُ۔عَادَ	to return to
(س)نَدِمَ	to regret	إِذَنْ	then, so
(س)فَرِحَ	to be happy, to rejoice	يَزَالُ۔زَالَ	to vanish
		لايَزالُ	to continue
(ض)غَدَرَ	to betray, deceive	الْمُرَاد	the desired goal
اَلْمُقَدَّس	holy	(س)جَزِعَ	to lament

Exercises:

a.	(س)لَبِسَ	to wear	(ف)جَمَعَ	to gather
c.	(ن)خَذَلَ	to foresake, betray	(ن)سَكَنَ	to live
	(ن)نَقَضَ	to break	(ن)بَسَطَ	to spread, extend
	الهَنْدَسَةُ	engineering	(س)لَعِقَ	to lick
	الكَهْرَبَائِيَّةُ	electrical	(ن)كَسَدَ	to be dull, stagnate
	أَبَداً	ever	يَأْذَنُ۔ أَذِنَ	to permit
	(مَسَاكِنُ)مَسْكَنٌ	residence, house	تِجَارَةٌ	trade

	مَجْد	glory	(ن) رَسَبَ	to fail
d.	vacation	عُطْلَةٌ	grocer	بَقَّالٌ
	sentence	جُمْلَةٌ	bell	جَرَسٌ
	flourish	(ف)زَهَرَ,(س)رَبِحَ	class	(فُصُول) فَصْل
e.	خَاتَمٌ	ring	(ض)قَبَضَ علىَ	catch hold of
	رِضْوَانٌ	pleasure,approval	(س)سَخِرَ	to mock
f.	(ف)طَمَعَ	to hope,desire	(ض)سَبَقَ	to exceed,to excel
	سَبِيلٌ	way,path,access	(س)عَهِدَ	to promise,pledge
	(خَطايا) خَطِيْئَةٌ	fault,mistake		to enjoin,impose
	(ن)سَكَنَ	to feel safe, secure, peace	(س)قَبِلَ	to accept
			التَّوبة	repentance
	(أرْحَام)رَحِمٌ	blood relation	(سَيِّئَة .s)سَيِّئَات	evil deeds or experiences
	بَنِى آدَمَ	children of Adam, mankind		

LESSON FOURTEEN

Energetic Imperfect, Negative with mã and lã

. Energetic Imperfect

a. The imperfect (اَلْمُضَارِعُ) has two energetic forms. One is formed by adding double nũn, and the other by adding single nũn at the end.

With double *nũn*

The full conjugation of كَتَبَ with double nũn is given below:

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد	Gen.	Person
يَكْتُبُنَّ	يَكْتُبَانِّ	يَكْتُبَنَّ	M	اَلْغائِبُ
يَكْتُبْنَانِّ	تَكْتُبَانِّ	تَكْتُبَنَّ	F	III
تَكْتُبُنَّ	"	"	M	اَلْحَاضِرُ
تَكْتُبْنَانِّ	"	تَكْتُبِنَّ.	F	II
نَكْتُبَنَّ		أَكْتُبَنَّ	M	اَلْمُتَكَلِّمُ
			F	I

With single *nũn*

The energetic imperfect with single نْ has only eight forms: five singulars and three masculine plurals. The conjugation of ضَرَبَ with single *nũn* is given below.

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد	Gen.	Person
يَضْرِبُنْ	X	يَضْرِبَنْ	M	الْغائِبُ
X	X	تَضْرِبَنْ	F	III
تَضْرِبُنْ	X	"	M	اَلْحَاضِرُ
X	X	تَضْرِبِنْ	F	II
نَضْرِبَنْ		أَضْرِبَنْ	M	اَلْمُتَكَلِّمُ
			F	I

b. The energetic imperfect may mean two things:

1. an emphatic future, e.g.

لَنَذْهَبَنَّ غداً لِلصَّيْدِ We will certainly go for hunting

	tomorrow.
لَتُسْئَلُنَّ عَنِ النَّعِيمِ	You will be certainly asked about the amenities.

2. an imperative, e.g.:

لَتَأمُرُنَّ بِالْمَعْرُوفِ	You must enjoin upon the good.
لَأشْكُرَنَّ لِصَنِيْعَتِكَ	I must be grateful for your favour

Note that you have to add *lām* (لَ) to the verb in both the cases

2. The Negative

The usual words for the negative are مَا and لاَ.

a. مَا

1. مَا with a nominal sentence

مَا الدُّنْيَا إِلاَّ فَانِيَةٌ	The world is nothing but perishable.
مَا ذلِكَ بِسَهْلٍ	That is not easy.
مَا عِندِى كِتابٌ	There is no book with me.

Carefully note the following about the predicate:

* in the first sentence it (i.e فَانِيَةٌ) comes after إِلاَّ and is *marfū'*.

* in the second, it (i.e. سَهْل) comes with a preposition, and is consequently *majrūr*, and

* in the third, it (i.e. عِندى) precedes the مُبْتَدأ

2. مَا usually negates a perfect verb, as you have already learned:

مَا أكَلْنَا وَمَا شَرِبْنَا	We neither ate nor drank.

But it may also negate an imperfect. For example:

وَمَا يَمْكُرُوْنَ إِلاَّ بِأنْفُسِهِمْ (١٢٣:٦)	They do not plot except against themselves.

b. لاَ

1. In a verbal sentence, لاَ is used only with the imperfect and its modifications: imperative, jussive and subjuctive. Examples:

لَا أعْلَمُ الغَيْبَ	I do not know the hidden.
لَا تَسْجُدُوا لِلشَّمْسِ	Do not adore the sun.
لا تَقْتُلَنَّ أحَداً بِغَيْرِالْحَقِّ	Never kill anyone without just cause.

2. In a nominal sentence, it is used in different ways, e.g.,

لا دِرْهَمٌ عِنْدِي وَلا دِيْنَارٌ — I have neither a dirham nor a dinar.

Note that the مُبْتَدأ of لا never takes the definite article. Note also that in the sentence here the مبتدأ is *marfū'*.

3. But in the following sentences the مُبْتَدأ is *mansūb*. We make the مبتدأ *mansūb* when we want to negate the whole class of an object. For example:

لا رَجُلَ فِي الدَّارِ	There is no man whatsoever in the house.
لَا إِلٰهَ إِلاَّ اللّٰه	There is no god at all other than Allah.
لَا شَكَّ فِيهِ	There is absolutely no doubt about it.

3. Summary of the Grammar

1. There are two energetic forms of the imperfect; one with doubled *nūn*, and the other with single *nūn*. The former has all conjugational forms, the latter has only eight of them.
2. Both are used with a prefix لَ .
3. مَا usually negates a perfect verb, but it may also negate an imperfect verb.
4. When مَا is used with a niminal sentence its predicate (الخَبَر)is either *marfū'* or *majrūr* with preposition بِ, or it precedes the subject (الْمُبْتَدأ) . Its مبتدأ may be definite as well as indefinite.
5. لَا negates an imperfect verb.
6. In a nominal sentence, لا is followed only by an indefinite subject (مبتدأ) , which may be *marfū'* or *manṣūb*. In the latter case, it is meant to negate the whle class of the subject.

Exercises 14

a. Write the whole energetic conjugation with doubled *nūn* of the verbs: عَلِمَ(س) and حَسِبَ .

b. Give the whole energetic conjugation with single *nūn* of the verbs: طَلَبَ(ن) and دَفَعَ(ف).

c. Translate into English:

١. وَاللّٰهِ مَا هُوَ بِعَادِلٍ
٢. لا حَاجَةَ لِي إِلَيْهِ.
٣. لا أَخٌ لِعَلِيٍّ وَلا أُخْتٌ.
٤. لا وَرْعَ كَالْكَفِّ وَلا حُسْنَ كَحُسْنِ الْخُلْقِ.
٥. مَا الحَاضِرُونَ فِي الْمُؤْتَمَرِ إِلاَّ الضُيُوْفُ.
٦. مَا عِنْدَنَا أَرْضٌ نَزْرَعُ فِيهَا.
٧. لَتَسْتُرَنْ عَلَى عُيُوبِ النَّاسِ.
٨. لَأَسْئَلَنَّهُمْ عَنْ هٰذا الْخَبَرِ.
٩. لَا تَنْقُضَانٍّ عَهْدَكُمَا.
١٠. لَاتَسْخَرَنَّ بَعْضُكُنَّ مِنْ بَعْضٍ

d. Translate into Arabic:

1. There is no fruit on the tree.
2. He is not a liar.
3. There is no man or woman in the house.
4. She is neither learned nor intellegent.
5. Patients must take medicine.
6. You (men) must go out from this town.
7. People must not worship idols.
8. We must not drink wine.
9. They (two men) must be present at the court tomorrow.
10. The murderer must be hanged before dawn.
11. She neither reads nor writes; she is illeterate.
12. You should know that God is not unaware of your deeds.

Put signs:

١. لا طاقة لنا اليوم [٢٤٩:٢]
٢. ما الله بغافل عما يعملون [١٤٤:٢]
٣. وما ذلك على الله بعزيز [١٧:٣٥]
٤. ماله في الآخرة من خلاق [٢٠٠:٢]
٥. الله لا إله الا هو ليجمعنكم يوم القيامة [١٣:٦٦]

f. Read and Translate:

١. ذٰلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ [٢:٢]
٢. لا حَولَ وَلا قُوَّةَ إِلاَّ بِاللّٰهِ [الحديث]
٣. لا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللّٰهِ إِلاَّ مَنْ رَحِمَ [٤٣:١١]
٤. إِنَّهُ لَقَوْلٌ فَصْلٌ وَمَا هُوَ بِالْهَزْلِ [١٣:٨٦-١٤]
٥. وَمَا النَّصْرُ إِلاَّ مِنْ عِندِ اللّٰهِ الْعزِيزِ الْحَكِيمِ [١٢٦:٣]
٦. وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِيْنٍ [٨٨:٣٨]

٧. كَتَبَ اللّٰهُ لأَغْلِبَنَّ أنا وَرُسُلِي إِنَّ اللّٰهَ قَوِيٌّ عَزِيزٌ [٢١:٥٨]
٨. لا هِجْرَةَ بَعدَ الْفَتْحِ وَلٰكِنْ جِهَادٌ وَ نِيَّةٌ [الحديث]
٩. اللّٰهُمَّ لا عَيْشَ إلاّ عَيْشَ الآخِرَةِ [الحديث]
١٠. لا طَاعَةَ لِمَخْلُوْقٍ فِى مَعْصِيَةِ الْخَالِقِ [الحديث]
١١. لاصَلاَةَ لِمَنْ لا وُضُوءَ لَهُ وَلاَ وُضُوْءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ. [ابن مَاجة: ٣٩٨]
١٢. وَما خَلْقُكُمْ وَلاَ بَعْثُكُمْ إلاّ كَنَفْسٍ وَاحِدَةٍ إِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ [٣١:٢٨]

Vocabulary

Text:

اَلصَّيْدُ	hunting	(دَرَاهِمُ)دِرْهَمٌ	dirham
نَعِيمٌ	amentities,comfort	(دَنَانِيرُ)دِينَارٌ	dinar
صَنِيعَةٌ	favour,grace	فَانِيَةٌ	perishable
(شُكُوكٌ)شَكٌّ	doubt	(ن)مَكَرَ	to plot against
(ن)أَمَرَ	to order		

Exercises:

b.	(ف)دَفَعَ	to push,pay	(ن)شَكَرَ	to thank, be grateful
c.	حَاجَةٌ	need	المُؤْتَمَرُ	conference
	وَرَعٌ	piety	(ن)سَتَرَ	to cover, conceal
	الكَفُّ	abstenance,restraint		
	حُسْنٌ	beauty, goodness	(عُيُوبٌ)عَيْبٌ	defect
	حُسْنُ الْخُلْقِ	virtue, good behaviour	بَعْضٌ	some
			(عُهُودٌ)عَهْدٌ	pledge
d.	fruit	(اَثْمَارٌ)ثَمَرٌ	idol	(اَصْنَامٌ)صَنَمٌ
	wine	خَمْرٌ	medicine	دَوَاءٌ
	to hang	(ن)صَلَبَ	town	(بِلاَدٌ)بَلَدٌ
	unaware	غَافِلٌ	illiterate	(أُمِّيَّةٌ .f)أُمِّيٌّ
	dawn	الفَجْر	deed	(اَعْمَالٌ) عَمَلٌ

e.	طَاقَةٌ	power,might	خَلَاقٌ	share,portion
	عَزِيزٌ	difficult,strong, honourable,mighty		
f.	رَيْبٌ	doubt	حَوْلٌ	power
	قُوَّةٌ	power,might	عَاصِمٌ	saviour
	(ضِ)غَلَبَ	to dominate	(أَوَامِرُ)أَمْرٌ	order,affair
	(أَنبَاءٌ) نَبَأٌ	big news	فَصْلٌ	clear,decided
	(أَحْيَانٌ) حِينٌ	sometime	هَزْلٌ	joke
	هِجْرَةٌ	migration	جِهَادٌ	struggle, holy war
	طَاعَةٌ	obedience		
	مَخْلُوقٌ	creature	عَيْشٌ	life
	بَعْثٌ	resurrection	وُضُوْءٌ	ablution
	اِسْمٌ	name, noun	خَلْقٌ	exeation
	سَمِيْعٌ	Hearing	بَصِيْرٌ	Seeing

Lesson Fifteen
Verbs كَانَ and لَيْسَ and particles مَا and لا

1. كَانَ

Incomplete Verbs: Some intransitive verbs require a word or words other than the subject to complete the sense of the sentence. They are therefore called incomplete verbs, and the word or words completing the sense are called complements. In the sentence كَانَ خالِدٌ قَائِداً (Khalid was a commander) كَانَ is an incomplete verb and قَائِداً is its complement. The subject of كَانَ is called the اسْم of كَانَ, and the complement is called its خَبَر.

The imperfect of كَانَ is يَكُونُ and the infinitve is كَوْنٌ, being or to be.

The full perfect conjugation is as follows:

Plural الجَمْع	Dual المُثَنّى	Singular الواحد	Gen.	Person
كَانُوا	كَانَا	كَانَ	M	اَلْغَائِبُ
كُنَّ	كَانَتَا	كَانَتْ	F	III
كُنْتُمْ	كُنْتُمَا	كُنْتَ	M	اَلْحَاضِرُ
كُنْتُنَّ	كُنْتُمَا	كُنْتِ	F	II
كُنَّا		كُنْتُ	M	اَلْمُتَكَلِّمُ
			F	I

The imperfect conjugation is:

Plural الجَمْع	Dual المُثَنّى	Singular الواحد	Gen.	Person
يَكُونُونَ	يَكُونَانِ	يَكُونُ	M	اَلْغَائِبُ
يَكُنَّ	تَكُونَانِ	تَكُونُ	F	III
تَكُونُونَ	"	"	M	اَلْحَاضِرُ
تَكُنَّ	"	تَكُونِينَ	F	II
نَكُونُ		أَكُونُ	M	اَلْمُتَكَلِّمُ
			F	I

The positive imperative (الأَمْر) is:

كُونُوا	كُونَا	كُنْ
كُنَّ	"	كُونِى

The negative imprerative (النهى) is:

لاتَكُونُوا	لاتَكُونَا	لاتَكُنْ
لاتَكُنَّ	"	لاتَكُونِى

The subjunctive (المضارِع المنصوب) is quite regular:

يَكُونَ، يَكُونُوا، تَكُونَ، تَكُونَا، يَكُنَّ الخ ....

But in the jussive (المُضارِع المَجْزُوم) there is some change. The imperfects يَكُونُ , تَكُونُ, أَكُونُ , and نَكُونُ drop their waw in the jussive and become يَكُنْ، تَكُنْ، أَكُنْ and نَكُنْ. The rest are according to the rule.

2. Uses of كَانَ

a. Look at these sentences:

كَانَ فَيْصَلُ مَلِكًا كَبِيراً	Faisal was a great king.
كَانَتِ الْعَائِلَةُ فَقِيرةً جِدّاً	The family was very poor.
كَانَ الصَّدِيقَانِ مُخْلِصَينِ	The two friends were sincere.
كُنْتُم نَائِمِينَ طُولَ اللَّيْلِ	You were sleeping all night.

The subject in these sentences (فَيْصَلُ، العَائِلة، الصَّدِيقَانِ) which is called the إِسْم of كَانَ comes before the خَبَر ; and it is *marfū'*. In the last sentence, the subject of كُنْتُمْ is a pronoun (أنْتُمْ) implicit in it.

The predicate (كَبِيراً، مَلِكاً، فَقِيرَةً، مُخْلِصَينِ، نائمِينَ) which is called the خَبَر of كَانَ, is *manṣūb*.

b. The إِسْم of كَانَ coming after its خَبَر :

كَانَ فِى المَدِينَةِ مُحَدِّثٌ	There was a scholar of hadith in the city.
مَا كَانَ عِنْدَنَا فَقِيهٌ	There was no jurist with us.
لَمْ يَكُنْ فِيهِمْ مُتَكَلِّمٌ	There was no theologian among them.

In these sentences مُحَدِّثٌ , فَقِيهٌ and مُتَكَلِّمٌ are the اسم of كَانَ, and فِى المَدينةِ عِندنا and فيهم are their خبر. For comparison you may refer to lesson 4: 6,7

c. كَانَ expressing eternal truth:

In the following sentences كَانَ would be better translated in present, as it indicates a truth which is true for all times.

كَانَ اللّٰهُ غَفُوراً رَحِيْماً	Allah is Forgiving and Merciful.
كَانَ الاِنْسَانُ عَجُولاً	Man is hasty.

d. Past continuous:

كَانَ with an imperfect verb gives the sense of past continuous. For example:

كَانَ يَعْمَلُ فِى الْمَعْمَلِ	He was working in the laboratory.
كَانُوا لَا يَفْقَهُونَ قَوْلاً	They were not understanding a word.
كَانَا يَأكُلاَنِ الغَداءَ فِى المَطْعَمِ	They (two) used to eat lunch at the restaurant.

e. Past perfect:

With a perfect verb, on the other hand, كَانَ gives the sense of past perfect. For example:

كُنْتُ سَمِعْتُهُ مِنْ قَبْلُ	I had heard it before.
مَا كُنْتُمْ كَتَبْتُمُ الْوَاجِبَ	you had not written the homewoek.

3. Negative with لَيْسَ

a. لَيْسَ is aother incomplete verb behaving just like كَانَ. It measn 'is not', and is used in two ways: (1) independently, and (2) with the preposition بِ.

1. independently

لَيْسَ زَيْدٌ خَائِفاً	Zayd is not afraid.
لَيْسَتِ السَّماءُ غَائِمَةً	The sky is not cloudy.
لَسْنَا كَاذِبِينَ	We are not liars.

2. With the preposition بِ

لَيْسَ الْجَوُّ بِحَارٍّ	The weather is not hot.
لَيْسَتِ الأَرْضُ بِثَابِتَةٍ	The earth is not static.
لَيْسُوا بِكَامِلِينَ	They are not perfect.

In these sentences the words following ليس like زَيْدٌ and الجَوُّ are the إِسم of ليس and are *marfū'*. The words coming after them like خائِفاً and بِحَارٍّ are its خَبَر ; in the first

category they are *manṣũb*, and int the second *majrũr*.

b. لَيْسَ resembles كَانَ in another respect also: it declines like كَانَ. However, it does not have the imperfect form.

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد	Gen.	Person
لَيْسُوا لَسْنَ	لَيْسَا لَيْسَتَا	لَيْسَ لَيْسَتْ	M F	اَلْغَائِبُ III
لَسْتُمْ لَسْتُنَّ	لَسْتُمَا "	لَسْتَ لَسْتِ	M F	اَلْحَاضِرُ II
لَسْنَا		لَسْتُ	M F	اَلْمُتَكَلِّمُ I

4. مَا and لا sometimes behave like لَيْسَ. For example:

1. مَازَيْدٌ خَطِيبًا — Zayd is not an orator.

مَا الْمَعْرُوفُ ضَائِعًا عِنْدَ الكِرَام — No good deed is wasted with noble men.

لا تُفَّاحٌ نَا ضِجًا — No apple is ripe.

لا صَدَاقَةٌ دَائِمَةً — No friendship is permanent.

2. مَا الإِنْسَانُ بِخَالِدٍ — No man shall live for ever.

لَا شَارِعٌ بِوَاسِعٍ وَلا بِنَظِيفٍ — No road is wide nor clean.

Both مَا and لا are used independently as well as with the preposition بِ. In the first case, their predicate is *manṣũb*; in the second, it is *majrũr* governed by the preposition.

Note that مَا may be used either with definite or indefinite noun, but لا is used only with an indefinite noun.

5. Summary of the Grammar

1. The subject of كَانَ is called its إِسْم and is *marfũ*; its predicate is called خَبَر, and is *manṣũb*.
2. But if its خَبَرْ is governed by a preposition, in that case it is *majrũr*.
3. The إِسْم of كَانَ usually precedes the خَبَر, but in some cases it comes after the خَبَر.
4. كَانَ at times expresses an eternal truth and should be rendered in the present.

5. With a perfect verb, كَانَ gives the sense of past perfect, and with an imperfect verb, it gives the sense of past continuous.
6. لَيْسَ behaves like كَانَ. That is, its subject is *marfū'*, and predicate *manṣūb* except when it is governed by the preposition بِ. Its perfect also declines like كَانَ ; however, it does not have imperfect forms.
7. مَا and لا sometimes behave like لَيْسَ in that they come in a nominal sentence and make the predicate (خَبَر) *manṣūb*, except in case when the latter is governed by the preposition بِ.
8. مَا is used with indefinite as well as efinite noun, but لا is used only with an indefinite noun.

Exercises 15

a. Put كَانَ and its forms on the following sentences and rewrite them:

١. اَلظَّلاَمُ رَهِيبٌ.
٢. فَتْرَةُ الِا مْتِحَانِ طَوِيلَةٌ.
٣. هُمَا عَارِفَانِ بِأَهْدَافِ التَّنْمِيَةِ.
٤. فِى المَلْعَبِ جَمٌّ غَفِيرٌ مِنَ الْمُشَاهِدِينَ.

b. Put لَيْسَ or its forms on the following sentences, and re-write them:

١. السائِقُونَ مُسْرِعُونَ.
٢. أَنْتُما قَادِرَانِ عَلَى الْعَمَلِ.
٣. المُوَظَّفَاتُ مُسافِرَاتٌ قَبلَ أُسبُوعٍ.
٤. شَوارِعُ الْمَدِينَةِ مُزْدَحِمَةٌ.

c. Put ما or لا on the following sentences and re-write them.

١. اَلصَّيَّادُ خَائِفٌ مِنَ الْأَسَدِ.
٢. هُوَ غَافِلٌ عَنْ وَاجِبِهِ.
٣. الأَسْعَارُ مُرْتَفِعَةٌ.
٤. عَلَى المِنْضَدَةِ كُتُبٌ وَ مَجَلاَّتٌ.

d. Translate the following into English.

١. كَانَ الحَاكِمُ مُسْتَبِداً.
٢. لَيْسَ الْجَمَالُ بِالأَثْوَابِ.
٣. لَيْسَ لِلْعِلْمِ نِهَايَةٌ.
٤. كَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيماً.
٥. كانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ.
٦. كُنْ مُوَاطِناً مُخْلِصاً لِأُمَّتِكَ.
٧. لَسْتُمَا قَادِرَيْنِ عَلَى الْعَمَلِ فى الْمَسَاءِ.
٨. بَيْنَمَا كَانَ يَلْعَبُ فى السَّاحَةِ كُسِرَتْ رِجْلُهُ.

e. Translate into Arabic:

1. The train was fast.
2. The vacation was not short.
3. She has neither mother nor father.
4. The water is neither cold nor hot.
5. Not a single shop is open today.
6. The refrigerator was not working in the morning.
7. Travelling agencies were closed yesterday.
8. We were eating breakfast and drinking coffee.
9. They were doing evil things before the eyes of the people.
10. When the workers returned in the evening they were tired.

f. Read and translate:

١. إِنَّهُ كَانَ بِعِبَادِهِ خَبِيراً بَصِيراً [١٧:٣٠]
٢ وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً [١٧:١٥]
٣. إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ [١٧:٦٥]
٤. وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ [١١:٧٨]
٥. إِنَّ مَوْعِدَ هُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ [١١:٨١]
٦. مَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ [١٦:٣٣]
٧. وَاشْكُرُوا نِعْمَةَ اللّٰهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [١٦:١١٤]
٨. يَانِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ [٣٣:٣٢]
٩. وَكَذٰلِكَ جَعَلْنَا كُمْ أُمَّةً وَسَطاً لِتَكُونُوْا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيكُمْ شَهِيداً [٢:١٤٤]
١٠. كُنْ فِى الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ [البخارى]
١١. لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرْفَ كَبِيرِنَا [الترمذى]
١٢. كَانَ كَلامُ رَسُولِ اللّٰهِ (ص) كَلاماً فَصْلاً يَفْهَمُهُ كُلُّ مَنْ
يَسْمَعُهُ [ابوداود]

Vocabulary

Text:

عَائِلَةٌ	family	عَجُولٌ	hasty
كَامِلٌ	perfect	خَائِفٌ	fearful
خَالِدٌ	living for	ثَابِتٌ	static
	ever	طُولَ	all along
مُحَدِّثٌ	scholar of hadith	مَعمَلٌ	laboratory

(فُقَهَاءُ) فَقِيهٌ	jurist	مُتَكَلِّمٌ	theologian
خَطِيبٌ	orator	(س)فَقِهَ	to understand
ضَائِعٌ	lost, wasted	دائِمَةٌ	lasting,permanent
صَدَاقَةٌ	friendship	اَلوَاجِبُ	home work

:xercises:

..	ظَلاَمٌ	darkness	عَارِفٌ	knowing,
	رَهِيْبٌ	frightening, terrible		knowledgeable
	(اَهْدَاف)هَدَف	goal	فَتْرَةٌ	period,intermission
	تَنْمِيَةٌ	development	مُطَالَبٌ	asked,demanded
	جَمٌّ غَفِيرٌ	big crowd		
ɔ.	مُسْرِعٌ	speeding	مُزْدَحِمَةٌ	crowded
	سَائِقٌ	driver		
c.	اَلصَّيَّادُ	hunter	مُرْتَفِعَةٌ	gone up
	(أَسْعَارٌ)سَعْرٌ	price	المِنْضَدَة	table
d.	مُسْتَبِدٌّ	dictator	مُوَاطِنٌ	citizen
	جَمَالٌ	beauty	سَاحَةٌ	field
	بَيْنَمَا	while	نِهَايَة	end
e.	refrigerator	ثَلاَّجَةٌ	successful	نَاجِحٌ
	working	شَغَّال	travelling-	وَكَالَةُ السَّفَرِ
	breakfast	فُطُور	-agency	وَالسِّيَاحَةِ
	evil things	(سَيِّئَات)سَيِّئَةٌ	tired	تَعْبَان،مُتْعَب
f.	خَبِيرٌ	informed	مُعَذِّبٌ	punisher
	وَسَط	middle	سُلطَانٌ	authority
	(نِعَم)نِعْمَةٌ	blessing	مَوْعِدٌ	promised time
	غَرِيبٌ	foreigner	عَابِرُسَبِيل	traveller
	كَبِيْرٌ	elder	صَغِيْرٌ	yonger
	شَرْفٌ	honour		

Lesson Sixteen

Derived Verbs

1. Basic Stems and Derived Stems

Arabic verbs, as noted earlier, are of two kinds: thos which have three letters in their root, and those that have fou letters. The verbs that we have come accross so far ar three-lettred (الثُّلاثِى) verbs. Moreover, we have been onl concerned with the simplest forms, and have avoided th forms that are derived from them. It is now time to discus them.

Modification in the basic stem of the three-lettered verb occur either by doubling the second or third radical, or/an adding one or more of the letters: ن ، س ، ت ، ا in the second or between the first and the second radicals. As thes modifications fall into some known pattern, one can by simpl looking at them find out the root letters or the basic stem.

Three-lettered derived stems have uniform signs i perfect, imperfect and other forms, irrespective of the grou to which their simple stems belong.

2. Perfect Derived Stems

The more common and important derived stems are nine Taking فَعَلَ as the simple stem, the patterns for the perfect o these derived stems may be illustrated as follows:

1. أَفْعَلَ (by adding أ in the beginning)
2. فَعَّلَ (by doubling the second radical)
3. فَاعَلَ (by adding ا between the first and the second radical)
4. تَفَعَّلَ (by adding تَ in the beginning and doubling the second radical)
5. تَفَاعَلَ (by adding تَ in the beginning and ا between the first and the second radical)
6. إِفْتَعَلَ (by adding ا in the beginning and تَ between the first and the second radical)

7. اِنْفَعَلَ (by adding اِ and نْ in the beginning)
8. اِسْتَفْعَلَ (by adding اِ، سْ and تَ in the beginning)
9. اِفْعَلَّ (by adding اِ in the beginning and doubling the third radical)

Looking at these patterns you may discover the following rules:

1. The second and the third radicals are always the last part of the perfect: nothing comes in between them.
2. The first letter in the first five stems carries *fatḥah*, and in the last four carries *kasrah*.

. Imperfect, Imperative and Infinitive

	Perfect	Imperfect	Imperative	Infinitve	Examples
	الماضى	المضارع	الأمر	اَلْمَصْدَر	أمثال
1.	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ	إِحْسَانٌ
2.	فَعَّلَ	يُفَعِّلُ	فَعِّلْ	تَفْعِيلٌ	تَعْلِيمٌ
3.	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ/فِعَالٌ	مُقَاتَلَةٌ/قِتَالٌ
4.	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ	تَكَلُّفٌ
5.	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ	تَجَاهُلٌ
6.	اِفْتَعَلَ	يَفْتَعِلُ	اِفْتَعِلْ	اِفْتِعَالٌ	اِجْتِنَابٌ
7.	اِنْفَعَلَ	يَنْفَعِلُ	اِنْفَعِلْ	اِنْفِعَالٌ	اِنْكِسَارٌ
8.	اِستَفْعَلَ	يَسْتَفْعِلُ	اِسْتَفْعِلْ	اِسْتِفْعَالٌ	اِسْتِحْسَانٌ
9.	اِفْعَلَّ	يَفْعَلُّ	اِفْعَلَّ/اِفْعَلِلْ	اِفْعِلَالٌ	اِحْمِرَارٌ

Imperfect

Looking at the imperfects you may discover the following rules:

1. The prefix *yā* in the first three has *ḍammah*, and in the rest *fatḥah*.
2. The second radical carries *kasrah* in all except the fourth, fifth and the ninth where it carries *fatḥah*.
3. The first radical carries the same sign that it carries in the perfect.

Imperative

If you look at the imperatives you get the following rules:

1. The first letter of the imperative has the same sign as that in the perfect.
2. The second radical has the same sign as in the imperfect.

The negative imperative (النهى) is formed by applying the rule of *jazm* to the second person imperfect verbs.

Examples of the conjugation of perfect, imperfect and imperative of some verbs:

Person الماضى (I Pattern) المُضَارِع (II Pattern) الأمر (III pattern)

III أَحْسَنَ إِحسَنَا إِحْسَنُوا يُعَلِّمُ يُعَلِّمَانِ يُعَلِّمُونَ

أَحْسَنَتْ أَحْسَنَتَا أَحْسَنَّ تُعَلِّمُ تُعَلِّمَانِ يُعَلِّمْنَ

II أَحْسَنْتَ أَحْسَنْتُمَا أَحْسَنْتُمْ " " تُعَلِّمُونَ قَاتِلْ قَاتِلا قَاتِلُوا

أَحْسَنْتِ " أَحْسَنْتُنَّ تُعَلِّمِينَ " تُعَلِّمْنَ قَاتِلِى " قَاتِلْنَ

I أَحْسَنْتُ أَحْسَنَّا أُعَلِّمُ نُعَلِّمُ

Other derived verbs may be declined likewise.

4. Name of the Derived Stems

Derived stems are generally called by their infinitives (المصدر) which are given besides the imperatives in the earlier chart. They shall be discussed later.

5. Meaning of the Derived Verbs

The meaning(s) which a verb has in its simple form may undergo changes, sometimes radical, in its various derived forms. The following illustration may give you some idea of the kind of change or variation in the meaning.

Variation in the Meaning of Derived Verbs

Group	Simple Perfect	Derived Perfect	Meaning Variation
1. إِفْعَالٌ	نَزَلَ came down	أَنْزَلَ sent down	from intransitive to transitive
	كَرُمَ was respectul	أَكْرَمَ honoured	,, ,,

	سَمِعَ heard	أَسْمَعَ made some body hear	from transitive to causative
2. تَفْعِيلٌ	ذَكَرَ remembered	ذَكَّرَ reminded	,, ,,
	كَسَرَ broke	كَسَّرَ smashed	trans. intensified
	نَزَلَ came down	نَزَّلَ sent down gradually in parts	trans. with a sense of doing in parts.
3. فِعَالٌ مُفَاعَلَةٌ	قَتَلَ killed	قَاتَلَ fought someone	doing something in opposition to somone
	سَبَقَ surpassed	سَابَقَ competed	,, ,,
4. تَفَعُّلٌ	كَسَرَ broke	تَكَسَّرَ broke into pieces	from trans. to intrans. with intensified meaning.
	جَنَبَ remove	تَجَنَّبَ avoided	doing deliberately and vigorously.
5. تَفَاعُلٌ	قَتَلَ killed	تَقَاتَلَ fought among themselves	a group action
	جَهِلَ be ignorant	تَجَاهَلَ pretended ignorance	pretention
6. إِفْتِعَالٌ	جَمَعَ collected	إِجْتَمَعَ assembled	from trans. to intrans.
	جَنَبَ romoved	إِجْتَنَبَ avoided	deliberately
7. إِنْفِعَالٌ	كَسَرَ broke(trans.)	إِنْكَسَرَ broke(intr.)	from trans. to intrans.
	هَزَمَ defeated	إِنْهَزَمَ was defeated	from active to passive.
8. إِسْتِفْعَالٌ	نَصَرَ helped	إِسْتَنْصَرَ asked for help	seeking/asking

	حَسُنَ was good or beautiful	إِسْتَحْسَنَ regarded good or beautiful	regarding/judging
9. إِفْعِلَالٌ		إِحْمَرَّ was/turned red	indicating colour
		إِسْوَدَّ was/turned black	,, ,,

Note: Verbs of the ninth group do not have a simple form.

They are derived from an adjective, e.g. اَحْمَرُ (red) أَسْوَدُ (black), etc.

4. Summary of the Grammar

1. There are three-lettered and four-lettered root verbs.
2. The most common and important forms of verb that are derived from the simple three-lettered verbs are nine.
3. They are formed either by doubling the second or third radical, or/and adding the letters ا , ت , س and ن in the beginning or in between the first and the second radicals.
4. Contrary to the simple verbs, the derived verbs have the same sign on the second radical in their perfect, imperfect and imperative forms.

Exercises 16

a. Write the full perfect conjugation of

إِسْتَغْفَرَ تَخَلَّقَ أَكْرَمَ

b. Write the full imperfect conjugation of

إِنْكَسَرَ جَاهَدَ فَرَّقَ

c. Write the infinitives of the following verbs:

إِغْتَسَلَ إِسْوَدَّ تَجَاهَلَ

إِسْتَكْبَرَ قَابَلَ أَنْزَلَ

d. Give the roots of the following verbs:

إِنْتَظِرْ تَتَعَلَّمُ أَسْلَمُوا فَارَقْتُ

يَنْفَجِرُ تَقَاتَلَا تَسْتَكْبِرُونَ بَلَّغْتَ

e. Write the positive and negative imperatives of the following verbs:

تَجَنَّبَ   تَسَابَقَ   بَلَّغَ   أَحْسَنَ

f. Translate the following into English:

١. أَبَلِّغُ رِسَالَةَ رَبِّى.
٢. أَحْسِنْ كَمَا أَحسَنَ اللّٰه إِلَيْكَ.
٣. هَلْ تُخَالِفُ أوامِرَ الرَّئِيسِ؟
٤. لا تُهْمِلِى وَاجِبَاتِكِ.
٥. اِنْهَزَمَ جَيْشُ الْعَدُوِّ.
٦. عَالَجَ الطَّبِيبُ المَرِيضَ.
٧. اِجْتَنِبْ مُرَافَقَةَ الْأَشْرَارِ.
٨. أَيْنَ يَجْتَمِعُ الْوُزَرَاءُ؟
٩. أَتَعَلَّمُ كَيْ أَخْدُمَ الْوَطَنَ.
١٠. لِمَاذا لَا يَسْتَعْمِلُونَ مَعْرِفَتَهُمْ؟

g. Translate into Arabic:

1. Clean your dress.
2. They agreed on the project.
3. We recieve the magazine every month.
4. Did the plane take off?
5. Avoid drinking cold water.
6. They asked for help from their people.
7. I went out to see the match.
8. The diver took out a pearl from the sea.
9. Do not torture the animal.
10. Has the train arrived?

h. Read and translate:

١. إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ [١١٤:١١]
٢. يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسودُّ وُجُوهٌ [١٠٦:٣]
٣. إِنَّ اللّٰه لا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ [١١:١٣]
٤. لا يُكَلِّفُ اللّٰه نَفْساً إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [٢٨٦:٢]
٥. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِى أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ [١٤٨:٣]
٦. خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ [البخارى]
٧. مَنْ أَحْدَثَ فِى أَمْرِنَا هٰذا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ [متفق عليه]
٨. مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنَ النَّارِ [ابوداود]

Vocabulary

Text:

إِحْسَانٌ	to do good to someone	أَسْمَعَ	to make one hear
ذَكَّرَ	to remind	تَعْلِيمٌ	to teach
كَسَّرَ	to smash	قِتَالٌ	fighting
نَزَّلَ	to send down gradually	تَكَلُّفٌ	to do something with difficulty
قَاتَلَ	to fight	تَجَاهَلَ	to pretend ignorance
اِجتِنَابٌ	to avoid	سَابَقَ	to compete
اِنْكِسَارٌ	to be humble	تَكَسَّرَ	to break into pieces (intr.)
اِسْتِحْسَانٌ	to appreciate, to approve	تَجَنَّبَ	to avoid
اِحْمَرَّ	to be red	تَقَاتَلَ	to fight with each other
أَنْزَلَ	to send down	اِجْتَمَعَ	to gather, meet
أَكْرَمَ	to honour	اِنْكَسَرَ	to break (intr.)
اِنْهَزَمَ	to be defeated	(ن) جَنَبَ	to avert, ward off
اِسْتَنْصَرَ	to seek help	(س) جَهِلَ	to be ignorant
اِسْوَدَّ	to be black	اِجْتَنَبَ	to avoid
اسْتَحْسَنَ	to appreciate		

Exercises:

a.	تَخَلَّفَ	to lag behind	اِسْتَغْفَرَ	to ask forgiveness
b.	فَرَّقَ	to divide	جَاهَدَ	to struggle
c.	اِغْتَسَلَ	to take bath	اسْتَكْبَرَ	to be proud
	تَجَاهَلَ	to pretend ignorance	قَابَلَ	to meet
d.	فَارَقَ	to depart	بَلَّغَ	to preach, to convey
	أَسْلَمَ	to surrender		
	انْفَجَرَ	to burst out	تَعَلَّمَ	to learn
		to go down	اِنْتَظَرَ	to wait
e.	تَسَابَقَ	to compete	تَجَنَّبَ	to avoid

f.	عَالَجَ	to treat	مُرافَقَة	company
	(ض،ن)خَدَمَ	to serve	رِسَالَةٌ	message
	خَالَفَ	to oppose	كَمَا	as
	أَهْمَلَ	to neglect	إِسْتَعْمَلَ	to use
			مَعْرِفَةٌ	knowledge
g.	to clean	نَظَّفَ	match	مُبَارَاة
	to agree	وَافَقَ	diver	غَوَّاص
	to receive	إِسْتَلَمَ	pearl	لُؤْلُؤٌ
	to take off	أَقْلَعَ	to take out	إِسْتَخْرَجَ
	project	مَشْرُوع	to torture	عَذَّبَ
	animal	الحَيَوَانُ	to see	شَاهَدَ
h.	إِسْرَافٌ	extravagance	أَذْهَبَ	to take away
	ثَبَّتَ	to make firm	(أَقْدَامٍ)قَدَم	foot
	غَيَّرَ	to change	احْدَثَ	to produce
	كَلَّفَ	to obligate		something new
	وُسْعٌ	capacity	رَدٌّ	rejected
	(ض)كَسَبَ	to earn	أَلْجَمَ	to briddle
	إِكْتَسَبَ	to earn	لِجَامٌ	bridle,rein
	مَا	that which	إِبْيَضَّ	to be white
	حَسَنَةٌ	good deed	سَيِّئَةٌ	evil deed

Reviw Exercises IV

a. Translate into Arabic.

1. They used to deny the signs of God.
2. The people of 'Āikah were wrong-doers.
3. Don't tear the papers.
4. I availed the opportunity and did Umrah.
5. The plane will be a little late.
6. They saved the drowning man.
7. The president made peace with the enemy.
8. The police set free the captive.
9. The engineer did not repair the boat.
10. The child must not go near the fire.

b. Fill in the blanks:

١. ـــــ التِّجارَةُ ولَم تَرْبَحْ.
٢. نَجَحْتُ فِى الْإمْتِحانِ وَلَمْ ـــــ.
٣. لبِسَتْ ـــــ فى خِنْصرِهَا.
٤. اَلشَّمْسُ ـــــ لا تَتَحَرَّكُ.
٥. هُوَ ـــــ الفِقْه فَهُوَ فَقِيهٌ.
٦. كانَ ـــــ وَاضِحاً.
٧. ـــــ عَلَيْنا أنْ ـــــ اللّهَ.
٨. علىٌّ من الْمُواطِنِينَ ـــــ لِوَطَنِهِ.
٩. لا تَجْزَعَنْ فى المُصِيْبَةِ و ـــــ فِى النِّعْمَةِ.
١٠. ليسَ فى الْبَيتِ طَعَامٌ ولا ـــــ.

c. Put signs:

١. لا تشتغلن بغير المفيد.
٢. لن أقصر فى واجبى نحو وطنى.
٣. لتحاسب نفسك قبل أن تحاسب.
٤. نحن فى التفكير والله فى التدبير
٥. لا تتمسك بالظل وتترك الجوهر
٦. التمس الرفيق قبل الطريق والجار قبل الدار.

d. Translate this passage:

مَرَّ عُمَرُ بنُ الخَطَّابِ بِصِبْيَانٍ يَلْعَبُونَ وَفيهِم عَبْدُ اللّهِ حَفِيدُ العَوَّامِ. فَلَمَّا لَمَحُوه هَربُوا مِنْ وَجْهِهِ إلاّ عبدَاللّهِ فَما كانَ لِيَفِرَّ فقالَ لهُ عُمَرُ: ما لَكَ لَمْ تَهْرُبْ مَعَ رُفَقَائِكَ؟. فقالَ يا أَمِيرَ المُؤْمِنِينَ لَمْ أَكُ على رِيبَةٍ فَأَخافَ سَطْوَتَكَ، وَلَمْ تَكُنِ الطَّرِيقُ ضَيِّقَةً فَأُوسِعَ لَكَ. فَعَجِبَ عُمرُ مِن فِطْنَتِهِ وَسُرْعَةِ خَاطِرِهِ.

e. Read and translate the following verses of the Quran:

١. يَا عِبَادِىَ الَّذِينَ آمَنُوا إِنَّ أَرْضِى وَاسِعَةٌ فَإِيَّاىَ فَاعْبُدُونِ [٥٦:٢٩]
٢. لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الخَاسِرِينَ [٦٥:٣٩]

٣. لَوأَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكانَ خَيراً لَهُمْ وَاللّٰهُ غَفُورٌ رَحيمٌ [٤٩:٥]
٤. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّيْنُ لِلّٰهِ [٢:١٩٢]
٥. قُلْ جَاءَ الحَقُّ وَزَهَقَ البَاطِلُ إِنَّ البَاطِلَ كانَ زَهُوقاً [١٧:٨١]
٦. سَوَاءٌ عَلَيْهِمْ إِسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللّٰهُ لَهُمْ [٦٣:٦]
٧. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ • وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِى أَنْقَضَ ظَهْرَكَ •
وَرَفَعْنَا لَكَ ذِكْرَكَ • فَإِنَّ مَعَ العُسْرِ يُسْراً • إِنَّ مَعَ العُسْرِ يُسْراً •
فَإِذَا فَرَغْتَ فَانْصَبْ • وَإِلَى رَبِّكَ فَارْغَبْ • [٩٤:١-٨]

f. Read and translate these hadiths:

١. لا ضرر و لا ضرار. [الحديث]
٢. إنّ الّذى ليس فى جوفه شئ من القرآن كالبيت الخرب [الترمذى]
٣. ليس الغنى عن كثرة العرض ولكنّ الغنى غني النّفس [متفق عليه]
٤. من كان أشرك فى عمله للّه فليطلب ثوابه من عند غير اللّه فإنّ اللّه أغنى الشّركاء عن الشّرك [ابن ماجه: ٤٢٠٣]
٥. إذا لعب الشّيطان بأحد كم فى منامه فلا يحدّثنّ به النّاس [ابن ماجه: ٣٩١٢]
٦. سيكون أمراء تشغلهم أشياء يؤخّرون الصّلاة عن وقتها، فاجعلوا صلاتكم معهم تطوّعا [ابن ماجه: ١٢٥٦]
٧. لا تزوّج المرء ة المرء ة ولا تزوّج المرء ة نفسها فإنّ الزّانية الّتى تزوّج نفسها [ابن ماجه: ١٨٨٢]
٨. ماترك رسول اللّه (ص) عند موته دينارا ولا درهما ولا عبدا ولا أمة ولا شيئا إلاّ بغلته البيضاء الّتى كان يركبها وسلاحه وأرضا جعلها لابنِ السّبيل صدقة [البخارى]

Vocabulary

a.

to deny	أَنْكَرَ	wrong-doer	ظالِمٌ
to tear	مَزَّقَ	to avail	اِنْتَهَزَ
opportunity	الفُرْصَة	to make peace	صَالَحَ
to set free	أَطْلَقَ	captive	الأسِير
to be late	تَأَخَّرَ	to repair	صَلَّحَ
drowning man	غَرِيقٌ	boat	السَفِينَة

b.	خِنْصَر	little finger	تَحَرَّكَ	to move
c.	اِشْتَغَلَ	to be busy with	تَمَسَّكَ	to catch at, hold
	اَلْمُفِيدُ	useful	نَحْوَ	towards
	قَصَّرَ	to make short	اِلْتَمَسَ	to seek, search
	حَاسَبَ	to examine, take account of	تَفْكِيرٌ	to think
			الظِلّ	shadow
	الجَوْهَر	substance, gem	تَدْبِيرٌ	to manage
d.	يَمُرُّ،مَرَّ	to pass by	يَفِرُّ ، فَرَّ	to flee
	(صَبِيٌّ.s)صِبْيَانٌ	children	رِيْبَةٌ	suspicion
	(ف)لَمَحَ	to see, sight	يَخَافُ، خَافَ	to fear
	(ن)هَرَبَ	to flee	سَطْوَةٌ	authority, power
	أَوْسَعَ	to make wide	سُرْعَةُ الخَاطِرِ	sharpness of mind
	فِطْنَةٌ	intellegence	سُرْعَةٌ	speed, rapidity
	خَاطِرٌ	thought	ضَيِّقَة	narrow
e.	اَشْرَك	to associate someone with	(ف)زَهَقَ	to vanish, dwindle
			زَهُوق	vanishing
	خاسِر	looser	(ف)شَرَحَ	to open wide
	ظَهْر	back	(ف)وَضَعَ(عن)	to reduce, remove
	لَوْ	if	(فِتَن) فِتْنَةٌ	persecution
	(س)نَصِبَ	to work hard	وِزْرٌ	burden
	(س)رَغِبَ	to take interest in, turn to	(ف،ن)فَرَغَ	to be free
			أَنْقَضَ	to break
f.	ضِرَارٌ	harm one another	أَمَةٌ	slave girl
	بَغْلَةٌ	she mule	حَدَّثَ	to talk about
	جَوفٌ	inside	اِبْنُ السَّبِيل	traveller
	خَرِبٌ	ruined	عَرْضٌ	goods, money
	(شُرَكَاء)شَرِيكٌ	partner	أَغْنَى	to make self-sufficient
	(اُمَراءُ)أَمِيرٌ	governor, leader		
	ضَرَرٌ	harm	(ن)شَغَلَ	to occupy
	تَطَوُّعٌ	doing supererogatory works	زَوَّجَ	to give someone in marriage
	مَنَام	sleep	الزَّانِيَةُ	adulteress

Test Paper I

1. Write the following: (12)

a. The perfect conjugation of جَاهَدَ

b. The imperfect conjugation of إنكسَرَ

c. The positive imperative of أسْلَمَ، (ن) دَخَلَ

d. The negative imperative of تَكَبَّرَ , (س) فَرِحَ

2. Write the roots of the following words: (6)

لَاتُخَاصِمُوا ، فَرَّقْتُم ، نَتَذَكَّرْ ، إسْتِقْدَامٌ ، تَحْرِيمٌ ، رَابَطُوا،
يُسَبِّحْنَ، يَنْصَرِفُونَ، تَحْتَجِبِيْنَ ، إصْفَرَّتَ ، تَتَحَارَبُونَ ، تَصَدَّقِى.

3. Corect the following sentences: (12)

١. هَؤلاءِ مُهَندِسُونَ الزِّرَاعَةِ.
٢. دَخَلْنَ الطَّالِبَاتُ الْمدْرَسَةَ.
٣. قَابَلْنَا عَالِمانِ كَبِيرانِ فى الجَامِعَةِ.
٤. قَامَتِ النِّسَاءُ وَذَهَبَتْ.
٥. خَرَجَ الطُّلأَبُ إلى المَيْدَانِ يَلْعَبُ.
٦. عِبَادُ اللّٰهِ ! لاتُشْرِكُوا باللّٰهِ.
٧. وَرَدَتِ المَوَاشِى النَّهْرَ يَشْرَبْنَ المَاء
٨. كَانَ الناسُ نَائِمُونَ.
٩. لَسْنَا خائِفُونَ مِنَ الحَرْبِ.
١٠. كَانَ الطَّالِبَاتُ حَاضِرةً فى القَاعَةِ.

4. Fill in the blanks: (12)

١. كَمْ مِنْ ..... و ..... فى هٰذِه الجَامِعَةِ؟
٢. كَمْ........ سَحَبْتَ مِنَ البَنْكِ؟
٣. بَعْدَكَمْ ..... رَجَعُوا مِنَ السَّفَرِ؟
٤. أَيَّةَ .... تَقْصُدِينَ الآنَ؟
٥. إلى أيِّ .... سَافَرُوا؟
٦. لَيْسَ .... خَائفَيْنِ.
٧. لَيْتَ .... مُجْتَهِداتٌ.
٨. لَعَلَّ .... نَزلُوا الفُنْدُقَ.
٩. كانَتِ المَكْتَبَةُ .... أمسِ.
١٠. أَكَلُوا الفَطُورَ ..... وَخَرَجُوا إلَى ....

5. Put signs: (16)

١. إن لكل أمة فتنة وفتنة أمتى المال
٢. حاسب نفسك قبل أن تحاسب
٣. ماهو بفاسق ولا بفاجر
٤. لاطاعة لمخلوق فى معصية الخالق
٥. إلتمس الرفيق قبل الطريق والجار قبل الدار
٦. لاتكذب فتكسد تجارتك
٧. لن تبلغ المجد حتى تلعق الصبر
٨. لننصر إخواننا ولا نخذلهم
٩. ماعلمنا بهذا الامر من قبل
١٠. لتصدقن الوعد ولا تنقضن العهد

6. Translate into English: (24)

١. مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم. (حديث)
٢. كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. (حديث)
٣. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعِرْضُهُ، وَمَالُهُ. (حديث)
٤. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ. (٩:١٠٤)
٥. يَاعِبَادِ لا خَوفٌ عَلَيْكُمُ اليَوْمَ وَلاَ أَنْتُمْ تَحْزَنُونَ. (٤٣:٦٨)
٦. مَثَلُ الَّذِينَ حُمِّلُوا التَّورَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الحِمَارِ يَحْمِلُ أَسْفَاراً. (٦٢:٥)
٧. لَأَنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الخَاسِرِينَ. (٣٩:٦٥)
٨. يَامَرْيَمُ اقْنُتِي لِرَبِّكِ وَارْكَعِي مَعَ الرَّاكِعِينَ. (٣:٤٣)
٩. الدِّينُ النَّصِيحَةُ لِلَّهِ ولِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ. (حديث)
١٠. لَاتَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ. (٤١:٣٧)

7. Translate into Arabic: (18)

1. Those cars are new and expensive.
2. The employees in this company are not sincere.
3. God has the knowledge of the hidden and the open.
4. The labourers are at the farm tilling the land and sowing seeds.
5. These shops are closed since morning.
6. We did know that he will pass the test.
7. Boy! Work hard or you will fail.
8. Our Lord! Help us against our enemies.
9. They used to take lunch at the restaurant.
10. The child must not go near the fire.

Vocabulary

حِمَار	ass	النَّصِيحَةُ	well-wishing
(سِفْر.s)أسفار	books, tomes	تَشَبَّهَ	to imitate
(ن)قَنَتَ	to obey	(س)حَبِطَ	to go waste
(ف) سَحَبَ	to withdraw	seed	(بُذور) بِذْرٌ

Lesson Seventeen

Passive Forms of Derived Verbs, Participles and *Ḥal*

1. Passive Forms of Derived Verbs

The passive perfect of a derived verb is formed by putting *ḍammah* on all the letters of the active perfect except the static ones, and *kasrah* on the last but one letter. In the case of فَاعَلَ and تَفَاعَلَ group of verbs the *alif* is also changed into *wāw*.

The passive imperfect is formed by putting *ḍammah* on the first letter and *fatḥah* on the last but one letter of the active imperfect.

Group	Active Perfect	Passive Perfect	Active Imperfect	Passive Imperfect
إِفْعَالٌ	أَكْرَمَ	أُكْرِمَ	يُكْرِمُ	يُكْرَمُ
تَفْعِيلٌ	صَدَّقَ	صُدِّقَ	يُصَدِّقُ	يُصَدَّقُ
مُفَاعَلَةٌ	قَاتَلَ	قُوتِلَ	يُقَاتِلُ	يُقَاتَلُ
تَفَعُّلٌ	تَعَلَّمَ	تُعُلِّمَ	يَتَعَلَّمُ	يُتَعَلَّمُ
تَفَاعُلٌ	تَقَابَلَ	تُقُوبِلَ	يَتَقَابَلُ	يُتَقَابَلُ
إِفْتِعَالٌ	إِجْتَنَبَ	أُجْتُنِبَ	يَجْتَنِبُ	يُجْتَنَبُ
إِسْتِفْعَالٌ	إِسْتَحْسَنَ	أُسْتُحْسِنَ	يَسْتَحْسِنُ	يُسْتَحْسَنُ

Note that verbs of إِنفَعَلَ and إِفْعَلَّ groups do not have passive forms.

2. Active Participle (إِسْمُ الفَاعِلِ)

a. The active participle of a simple verb is formed by adding to the base of its perfect an *alif* after its first radical, and putting *kasrah* on the second, just on the pattern of فَاعِل. The active participles of فَتَحَ , سَمِعَ , ضَرَبَ , نَصَرَ , حَسِبَ, for example, are: فَاتِحٌ , سَامِعٌ , ضَارِبٌ , نَاصِرٌ and حَاسِبٌ.

Of simple verbs, the ones that belong to the كَرُمَ group mean 'being' something rather than 'doing' something. Consequently, they do not have an active participle on the pattern of فَاعِل. Instead, the word referring to the object they

qualify is formed on the pattern of فَعِيلٌ , e.g. كَبِيرٌ , كَرِيمٌ , كَثِيرٌ etc.

In case of derived verbs, the first letter of the active imperfect is changed into *mīm* with *ḍammah* on it, and *kasrah* is placed on the last but one letter.

The active participles from يُكْرِمُ , يُصَدِّقُ , يُقَاتِلُ , يَتَعَلَّمُ , يَتَقَابَلُ , يَجْتَنِبُ , يَنْكَسِرُ and يَسْتَحْسِنُ, for example, are مُكْرِمٌ , مُصَدِّقٌ , مُقَاتِلٌ , مُتَعَلِّمٌ , مُتَقَابِلٌ , مُجْتَنِبٌ , مُنْكَسِرٌ , and مُسْتَحْسِنٌ

The active participle of إِفْعَلَّ group of verbs have *fatḥah* instead of *kasrah* on the last but one letter. For example, from يَسْوَدُّ and يَخْضَرُّ we have مُسْوَدٌّ and مُخْضَرٌّ as active participles.

b. Intensive Forms of the Active Participle

Some simple verbs have also an intensive form of the active participle. Their patterns are: فَعِلٌ , فَعُولٌ , فَعَّالٌ , فَعِيلٌ and مِفْعَالٌ . For example: عَلِمَ , ظَلَمَ , حَسَدَ (to envy), حَذِرَ (to be careful), طَعَنَ (to pierce, defame) have عَلِيمٌ , ظَلاَّمٌ , حَسُودٌ , حَذِرٌ and مِطْعَانٌ as intensive active participles, though they also have their non-intensive forms on the pattern of فَاعِلٌ.

Derived verbs do not have intensive forms of the active participle.

c. Active participles may be rendered in English in different ways depending on the context. For example:

هُوَ ذَاهِبٌ غَداً	He will be going tomorrow.
اَلْمَاءُ سَائِلٌ	The water is flowing.
اَلْقَمَرُ طَالِعٌ بَعْدَ قَلِيلٍ	The moon is going to rise after a while.

d. Active participle from transitive verbs may also have their objects. For example:

هُوَ شَاكِرٌ صَنِيعَكَ	He is thankful for your favour.
لَسْتُ بِجَاحِدٍ فَضْلَكُمْ	I am not denying your superiority.
مَا خَاذِلٌ هُوَ قَوْمَهُ فِي	He is not going to forsake his

الْحَرْبِ	people in war.
أَمُخْلِفٌ أَنْتَ وَعْدَكَ؟	Are you going to go back on your word?
نَحْنُ مُقَاتِلُونَ الْعَدُوَّ عَلَى أَرْضِهِ	We will fight the enemy on his land.
أرَى وَلَداً سَائِقاً سَيَّارَةً	I see a boy driving a car.

As you see in these examples, an active participle either conveys a present action or a future action: it is never used for a past action. Further, it may be used with a definite article as in the first two sentences, or without it as in others. But in the latter case it must be used with a negative (III) or an interrogative (IV), or as a predicate in a nominal sentence (V), or as an adjective in a verbal sentence (VI).

Intensive forms of the active participle may also be used in the same way and with the same conditions.

3. Passive Participle (إِسْمُ الْمَفْعُول)

The passive participle of a simple verb is formed by adding *nun* with *fatḥah* to the base of the perfect and putting *waw* between the second and the third radicals on the pattern of مَفْعُول. From فَتَحَ , عَلِمَ , كَتَبَ , ضَرَبَ and حَسِبَ , for example, we have passive participles as مَفْتوحٌ , مَعْلُوم , مَكْتُوبٌ and مَحْسُوبٌ.

The passive participle of a derived verb is same as its active participle except that it has *fatḥah* on the last but one letter instead of *kasrah*. For example: مُقَاتَلٌ , مُصَدَّقٌ , مُكْرَم , مُتَعَلَّمٌ , مُتَقَابَلٌ , مُجْتَنَبٌ and مُسْتَحْسَنٌ.

The passive participle is normally formed from a transitive verb; but it may also be formed from an intransitive verb provided it is used with a preposition and a pronoun governed by it as in (5) below. It may also take a subject or an object as in (4) and (3).

1.	اَلْحَمَّام مَشْغُولٌ	The bath-room is occupied.
2.	اَلْبَابُ مُغْلَقٌ	The door is closed.
3.	اَلْمُجِدُّ مَمْنُوحٌ جَائِزَةً	The deligent is given a prize.
4.	اَلعِلْمُ مَعْرُوفَةٌ فَوَائِدُهُ	Knowledge, its benefits are known.

5.	كُلُّ مَمْنُوعٍ مَرْغُوبٌ فِيهِ	Every forbidden thing is wanted

4. *Ḥāl*

a. Participles are used for expressing the condition or state (*ḥāl*) of the subject or the object, and as such they are put in the accusative (*manṣūb*). For example:

جَاءَ نِى رَاكِباً عَلَى الْفَرْسِ	He came to me riding on a horse.
تَنْظُرُ الْجَارِيَةُ إِلَى الكَلبِ خَائِفَةً	The little girl is looking at the dog in fear.
ضَرَبُوا السَّارِقَ مَشْدُوداً	They lashed the thief hand cuffed.
رَجَعَ النَّاسُ مِنَ السَّفَرِ سَالِمِينَ	People returned from the journey safely.

b. These sentences may also be formed as follows:

جَاءَ نِى وَهُوَ رَاكِبٌ عَلَى الْفَرْس	He came to me while he was riding a horse.
تَنْظُرُ الْجَارِيَةُ إِلَى الْكَلْبِ وَهِىَ خَائِفَةٌ	The girl is looking at the dog and she is frightened.
ضَرَبُوا السَّارِقَ وَهُوَ مَشْدُودٌ	They were beating the thief while he was hand-cuffed.
رَجَعَ النَّاسُ مِنَ السَّفَرِ وَهُمْ سَالِمُونَ	People returned from the journey and they were fine and safe.

In the first group of sentences, the participles are used as *ḥāl*, and as such they are *manṣūb*. In the second, they are part of a new clause which begins with the conjunction *wāw* and function as a predicate, and as such are *marfū'*.

The *wāw* in these sentences is called *wāw al-ḥāl* because it introduces a clause that tells the state or the circumstance of the subject or the object in the foregoing clause.

c. In the following sentences there is an extention of the use of the *wāw al-ḥāl*,

جَاءَ نِى سَعِيدٌ وَخَادِمُهُ مَعَهُ	Sa'id came to me while his servant was with him.
أَخَذْنَا السَّارِقَ وَالسَّرِقَةُ	We caught hold of the thief while

عِنْدَهُ	the object stolen was with him.
غَابَ المُضِيفُ وَقَد حَضَرَ الضُّيُوفُ	The host was absent while the guests had assembled.
قَطَفَ الأولادُ الأَزْهَارَ وَلَمَّا تَتَفَتَّحْ	The boys plucked the flowers while they had not opened up yet.

The subject in the clauses following *wāw* in the first two sentences is a different subject, not a pronoun that refers to the preceding subject or object. That is why a pronoun refering to it has been introduced in the second clause. This condition is waved off in the third and the fourth sentences, as the reference is obvious.

Summary of the Grammar

1. The active participle of a simple verb is formed on the pattern of فَاعِل, and the passive participle on the pattern of مَفْعُول.
2. The active participle of a derived verb is formed from its imperfect by replacing the prefix of the imperfect with *mim* and putting *ḍammah* on it, and placing *kasrah* on its last but one letter.

   The passive participle is same as the active except that it has *fatḥah* on the last but one letter of the imperfect instead of *kasrah.*
3. Participles are used as *ḥāl,* indicating the state or the circumstances of the subject or object they refer to. They are placed in the accusative.
4. This function is also performed by a new clause which begins wtith *wāw* called *wāw al-ḥāl.*
5. Usually a pronoun referring to the preceding subject or object is introduced after the *wāw al-ḥāl,* but in some cases it may be dropped.

Exercises 17

a. Give the active and passive participle from the followig verbs:

اسْتَعْمَلَ , إِجْتَنَبَ , عَذَّبَ , أَصْلَحَ , (ف) لَعَنَ , (ض) قَدَرَ
تَخَاصَمَ , حَارَبَ

b. Find out from a dictionary intensive active participles of the followimg verbs:

(ف) مَدَحَ and (ض) حَقَدَ , (ن) بَصَرَ , (ن) شَكَرَ , (ض) حَمَلَ .

c. Translate into English.

١. اَلْمَوتُ هَادِمُ اللَّذَّاتِ.
٢. هُوَ عَارِفٌ بِأَحْوَالِ النَّاسِ.
٣. كَانَتِ الزُّجَاجَةُ مَمْلُوءَةً بِالْعَسَلِ.
٤. رَكِبْتُ البَحْرَ وَهُوَ هَائِجٌ.
٥. لَعَنَ اللّٰهُ إِبْلِيسَ فَكَانَ مِنَ الْمَلْعُونِيْنَ.
٦. أَ لَاعِبُ كُرَةَ القَدَمِ أَنْتَ؟
٧. اَلْفَلاَّحُ حَارِثٌ ثَوْرُهُ الأَرْضَ.
٨. اَلْكَاتِمُ سِرَّ إِخْوَانِهِ مَحْبُوبٌ.
٩. غَرِقَتِ السَّفِينَةُ وَقَدْ كَانَ مَنْظَرُهَا رَهِيْباً.
١٠. خَرَجَ الأَطْفَالُ إِلَى الْمَلْعَبِ فَرِحِيْنَ.

d. Translate into Arabic.

1. The parking ground for the cars is not far.
2. The entrance of this building is beautiful.
3. Do you know where is the exit?
4. The greedy is diappointed in the end.
5. He is grateful for your help.
6. That house is going to fall within months.
7. Don't you (men) eat food when it is hot.
8. She went to sleep while the sun was in the sky.
9. The prayer of the oppressed is heard.
10. The trees, their branches have been cut down.

e. Put signs:

١. زيد مسافر جدّه.
٢. هذا رجل كريم خلقه.
٣. أمنجز أنت وعدك؟
٤. لا تأكل الفاكهة فجة.
٥. قابلت إخواني راجعين من المدرسة.
٦. الكريم غفور ذنوب أصدقائه.
٧. خرج الطلاب من قاعة الامتحان مسرورين.
٨. دخلت المستشفى مريضة وخرجت منه صحيحة.

f. Read and translate.

١. وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ. [٣:١٢٣]
٢. مَنْ أَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ. [٢:١١٢]
٣. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً وَدَاعِياً إِلَى

اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُنِيراً [٣٣:٤٥-٤٦]

٤- إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزاً مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُون [٢٩:٣٤]

٥- مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ [٣٥:٢]

٦- اَلسَّاعِي عَلَى الأَرْمَلَةِ والمِسْكِينِ كَالْمُجَاهِدِ فِى سَبِيلِ اللَّهِ وَكَالْقَائِمِ الَّذِى لا يَفْتُرُ وَكَالصَّائِمِ الَّذِى لا يُفْطِرُ [متفق عليه]

٧- إِذَا مَرِضَ الْعَبْدُ أَوسَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيماً صَحِيحاً [الحديث]

٨- قَالَ رَسُولُ اللَّهِ (ص): سَبَقَ الْمُفَرِّدُونَ. قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: اَلذَّاكِرُونَ اللَّه كَثِيراً وَالذَّاكِرَاتُ [مسلم]

Vocabulary

Text:

	صَدَّقَ	to testify that some one is true	(فَوَائِدُ)فَائِدَةٌ	utility
			ظَلاَّمٌ	tyrant
	(ن) خَذَلَ	to foresake	المُضِيف	host
	تَقَابَلَ	to meet	إِخْضَرَّ	to be green
	مَشْدُودٌ	hand-cuffed	(جَوَارِى) جارِيَة	girl
	سَالِمٌ	safe	جَحَدَ	to deny
	اَلسَّرِقَةُ	the thing stolen	(ف) طَعَنَ	to slander
	تَفَتَّحَ	to open up	حَسُودٌ	envious
	مَطْعَان	slanderer	جَائِزَة	prize
	حَذِرٌ	cautious		

Exercises:

a.	(ض)قَدَرَ	to assess, determine,fix	تَخَاصَمَ	to quarrel
			حَارَبَ	to fight
	(ف)لَعَنَ	to curse	استَعْمَلَ	to use
b.	(ض)حَمَلَ	to carry	(ن)بَصَرَ	to see,look at
			(ض)حَقَدَ	to despise,hate

c.	(أحْوال)حَالٌ	condition	ثَوْرٌ	bullock
	لَذَّة	pleasure	زُجَاجَةٌ	glass
	مَمْلُوءٌ	full	هَائِجٌ	stormy
	عَسَل	honey	فَرِحٌ	happy, delighted
	حَارِثٌ	ploughman	رَهِيبَةٌ	frightful, terrible
	مَنْظَر	scene	إبْلِيس	Satan
d.	entrance	مَدْخَلٌ	greedy	طَامِعٌ , حَرِيصٌ
	falling	سَاقِطٌ	exit	مَخْرَجٌ
	heard	مَسْمُوعٌ	disappointed	مَحْرُوم
e.	مَسْرُورٌ	happy, glad	غَفُورٌ	forgiver
	قَاعَةٌ	hall	أَنْجَزَ	to fulfil, complete
	فَجَّةٌ	unripe		
f.	أَفْطَرَ	to eat	(ن)فَتَرَ	to weary, get tired, discontinue
	مُبَشِّرٌ	giver of good news	اَلصَّائِمُ	one who fasts
	(أجُور)أجْرٌ	reward	أَرْسَلَ	to send, allow
	نَذِيرٌ	warner	اَلدَّاعِي	preacher, caller
	تَشَبَّهَ	to imitate	سِرَاجٌ	lamp
	مُقِيمٌ	resident	مُنِيرٌ	shedding light, luminous
	اَلسَّاعِيُ	one who serves		
	اَلمُفرِّد	devoted	رِجْزٌ	punishment
	(أرَامِلُ)أرْمَلَةٌ	widow	(ن)فَسَقَ	to defy, violate the order
	اَلْقَائِمُ	standing in prayer		
	أَمْسَكَ	to withhold	ذِلّة	disgrace
	مِسْكِينٌ	pauper	صَحِيْحٌ	healthy

Lesson Eighteen

Infinitive, Objects, *Tamyīz*

. Infinitive(المصدر)

There is no fixed form for the infinitive of simple verbs. However, there are some known patterns, and a particular verb may have one or more infinitives on some of these patterns. The most common among them are the following:

1.	فَعْلٌ	e.g.	ضَرْبٌ	قَتْلٌ	خَوْفٌ
2.	فِعْلٌ	e.g.	عِلْمٌ	إِثْمٌ	كِبْرٌ
3.	فَعَلٌ	e.g.	عَمَلٌ	شَرَفٌ	غَضَبٌ
4.	فِعْلَةٌ	e.g.	رَحْمَةٌ	ظُلْمَةٌ	خِدْمَةٌ
5.	فِعَالَةٌ	e.g.	كِتَابَةٌ	قِرَاءَةٌ	قَنَاعَةٌ
6.	فُعُولٌ	e.g.	دُخُولٌ	خُرُوجٌ	نُزُولٌ

For the other patterns, see appendix A. A particular form of the infinitive begins with *mim,* and has four patterns:

7.	مَفْعَلٌ	e.g.	مَنْظَرٌ	مَرْكَبٌ
8.	مَفْعَلَةٌ	e.g.	مَكْرَمَةٌ	مَسْأَلَةٌ
9.	مَفْعِلٌ	e.g.	مَوْعِدٌ	مَرْجِعٌ
10.	مَفْعِلَةٌ	e.g.	مَعْذِرَةٌ	مَقْدِرَةٌ

The infinitives of the derived verbs have been mentioned in the lesson sixteen.

:. Uses of the Infinitive

The infinitive may be used in different ways. It may be used as a noun and perform various functions that a noun does. For example:

اَلْعِلْمُ زِيْنَةٌ	Knowledge is beauty.
اَلْحَيَاءُ مِنَ الإِيْمَانِ	Modesty is part of faith.
سَلامَةُ اللِّسَانِ فِى قِلَّةِ الْكَلامِ	Safety of the tongue is in speaking less.
سَاءَنِى فَشَلُهُ	His failure was painful for me.
مَا شَاهَدْتُ قَتْلَهُ	I did not see his murder.

When the verb is transitive, its infinitive may also take an object. For example:

يُعْجِبُنِي نَصْرُكَ الْمَظْلُومَ	I admire your helping the oppressed.
إِكْرَامُ الْعَرَبِ الضَّيفَ مَعْرُوفٌ	The hospitality of the Arab for the guest is known.
اَلْفَلاَّحُ قَلِيلُ الإِهْمَالِ وَاجِبَهُ	The farmer hardly neglects his duties.
نَحنُ فِي انْتِظَارِ أَنْبَاءَ الإِذَاعَةِ	We are waiting for the news broadcast.

The infinitives in these sentences are: نَصْر , إكرَام , انتِظار and الإهْمَال ; their objects are: المظلوُم , الضَّيْفَ , وَاجِبَ and أَنْبَاءَ :

Objects (المَفْعُول)

The infinitive has some special uses. We will mention here three of them.

a. *al-maf'ūl al-muṭlaq* (الْمَفْعُولُ الْمُطْلَق)

نَامَ الْمَرِيضُ نَوماً	The sickman had a sleep.
يَلْعبُ الأَطْفَالُ لَعِباً	The boys are playing some game.
حَفِظَ الْقُرْآنَ حِفْظاً جِيِّداً	He memorised the Quran very well.
وَثَبَ النَّمِرُ وُثُوبَ الأَسَدِ	The tiger attacked like a lion.
أَكَلْنَا أَكْلَةً	We ate once.
سَجَدُوا سَجْدَتَيْنِ	They prostrated twice.

The infinitive in these sentences is the object of its own verb. In the first two sentences, it simply reinforces the action; in the next two, it defines the quality of the action; and in the last two, it describes how many times the action is done.

b. *al-maf'ūl lahū* (المَفْعُول لَهُ)

قَامُوا لِلرَّئِيسِ احْتِرَاماً لَهُ	They stood up in honour of the president.

لا تَبْخَلُوا خَشْيَةَ الْفَقْرِ	Do not be niggardly for the fear of poverty.
أَخَذُوا مَالَهُ ظُلْماً	They took his money wrongly.

The infinitive in these sentences describes the reason or the cause of the verb, and is put in the accusative. That is why it is called *mafūl lahū,* or object showing reason or cause.

4. *Al-Tamyīz*

The third special use of the infinitive is in the form of *tamyīz.* Look at these sentences:

زَيْدٌ شَرِيفٌ نَسَباً	Zayd is noble by birth.
حَمِيْدٌ أَفْضَلُ عِلْماً	Hamid is exalted in knowledge.
اَلْخَبَرُ مَلَأَ الْقَلْبَ سُرُوراً	The news filled the heart with joy.

The words نَسَب , عِلْم and سُرُور are infinitives used as nouns. They have been put in the accusative because they work as *tamyīz,* that is to say, they specify a particular aspect of the predicate or verb that precedes them and thus clarify the ambiguity which is in them. *Nasab,* for example, tells in what respect Zayd is noble; he is noble in respect to his birth, not his present position or status. Similarly, Hamid is exalted in knowledge, not in wealth; and the news filled the heart with joy not with sorrow.

However, *tamyīz* is not confined to infinitives. Look at these sentenes:

1. عِنْدَهُ رَطْلٌ عَسَلاً	He has a *ratl* of honey.
شَرِبْتُ كُوباً لَبَناً	I drank a bowl of milk.
لا نَمْلِكُ شِبْراً أَرْضاً	We do not possess an inch of land.
2. اَللَّبَنُ أَشَدُّ بَيَاضاً مِنَ الثَّلْجِ	Milk is more white than ice.
القَاهِرَةُ أَكْثَرُ مِنَ الإِسْكَنْدَرِيَّةِ سُكَّاناً	Cairo is greater in population than Alexandria.
3. فِى الحَقْلِ عِشْرُونَ بَقَرَةً	There are twenty cows at the farm.

رَأَيْتُ أَحَدَ عَشَرَ فَارِساً   I saw eleven cavaliers.

The words which act as *tamyīz* in these sentences are simple nouns. عَسَل , لَبَن and أَرْض in the first examples specify what is weighed or measured. بَيَاض and سُكَّان in the second examples tell in what respect the milk is more than ice, or Cairo is greater than Alexandria. بَقَرَة and فَارِس in the third tell what is numbered. In this category there are other details which we shall discuss in the last lesson on numbers.

5. Summary of the Grammar

1. Infinitives of simple verbs are not formed according to any particalar rule; they are mostly conventional. However, there are some patterns, and a verb may have one or more infinitives on some of them. A particular kind of infinitive begins with *mīm* and has four patterns. Derived verbs have one set form for their infinitives.
2. The infinitive is often used as a noun in various capacities.
3. It is also used as an object of a cognate verb (*mafūl muṭlaq*), either to reinforce the verb or to underline its quality, or indicate the time or times it is performed.
4. Another use of the infinitive is to tell the reason or the cause of the verb. As such it is put in the accusative and is called *maf'ūl lahū*.
5. *Tamyīz* is still another use of the infinitive; but it is not confined, to the infinitive. Other nouns may perform the function of *tamyīz*, that is to say, specify a perticular aspect of the predicate or the verb that precedes it. It may also tell the thing which is weighed, measured, or numbered, or indicate the respect in which something is compared with the other.

Exercises 18

a. Indicate the roots of the following infinitives:

مُسَابَقَةٌ , مَقْصَدٌ , مَنْفَعَةٌ , رُكُوعٌ , سُهُولَةٌ , حِكْمَةٌ ,
تَخَاطُبٌ , تَسْبِيحٌ .

b. Find out from the dictionary the infinitives of the following verbs:

جَلَسَ , فَسَدَ , بَذَلَ , سَجَدَ , دَرَسَ , طَرِبَ , هَبَطَ ,
حَمِدَ

c. Translate into English:

١. يَفْرَحُ الطُّلابُ بِقُرْبِ الْعُطْلَةِ.
٢. حَسُنَتْ حَالُهُ بَعْدَ شُربِهِ الدَّواءَ.
٣. يَاحَمْزَةُ! خَفِّفْ سُرْعَةَ الْمِرْوَحَةِ.
٤. حَسُنَ الرَّجُلُ كَلاماً.
٥. الأمُّ أكْثَرُ حُبّاً لِوَلَدِهَا مِنَ الأبِ.
٦. اَلْمُرُوءَةُ أَنْ تَنْصُرَ الْمَظْلُومَ.
٧. اَلطِّفْلُ شَرِبَ اللَّبَنَ شُرْباً.
٨. جَرَى سَمِيرٌ جَرْياً سَرِيعاً.
٩. صُنْعُكَ الْمَعْرُوفَ شَرَفٌ لَكَ.
١٠. وَاجِبٌ عَلَيْنَا تَشْجِيْعُ كُلِّ مُجْتَهِدٍ.

d. Translate into Arabic.

1. I opened the door once.
2. The people progressed to some extent.
3. Zayd is more loving than Sa'd.
4. He drank a bowl of water.
5. Health lies in eating less.
6. His love for his neighbours is the sign of his nobility.
7. Your spending on your relatives is a great virtue.
8. We ate in the restaurant some quick meals.
9. He travelled to America in pursuit of knowledge.
10. I prostrated to God in gratitude to His blessing.

e. Put signs:

١. ساءنى فقد الكتاب.
٢. صفحت عن السفيه حلما.
٣. عجبوا من ركوبنا الاهوال.
٤. قبضوا على أرضنا غصبا.
٥. وهبت مدّين قمحا و رطلين شعيرا.
٦. اكتشفوا اكتشافات كثيرة.

f. Read and translate:

١. وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. [٦٧:٣٩]
٢. يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً. [٤١:٣٣]
٣. رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَّعِلْماً. [٧:٤٠]
٤. لا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ. [٣١:١٧]
٥. كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَّ أَكْثَرَ أَمْوَالاً وَّ أَوْلاداً. [٦٩:٩]
٦. وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِى ذَٰلِكَ لآيَاتٍ لِلْعَالِمِينَ. [٢٢:٣٠]
٧. مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلامِ دِيناً وَبِمُحَمَّدٍ رَسُولاً وَجَبَتْ لَهُ الْجَنَّةُ. [الحديث]
٨. إِنَّ هَذِهِ الصَّلاةَ لا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلامِ النَّاسِ إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ. [مسلم]

Vocabulary

Text:

إِثْمٌ	sin	(ن)سَاءَ	to cause pain
كِبْرٌ	pride	فَشَلٌ	failure
شَرَفٌ	honour	أَعْجَبَ	to please
خِدْمَةٌ	service	إِهْمَالٌ	negligence
(س)بَخِلَ	to be niggardly	إِذَاعَةٌ	broadcasting
قَنَاعَةٌ	satisfaction, contentment	حِفْظ	remembering
		(ض)وَثَبَ	to jump, attack
نُزُولٌ	descent, arrival	أَكْلَةٌ	one meal
مَوْعِدٌ	appionted time	اِحْتِرَامٌ	to respect, honour
مَرْجِعٌ	return, source		
مَرْكَبٌ	carrriage, riding	مَقْدِرَةٌ	power, ability
مَكْرَمَةٌ	honour	فَارِسٌ	horse-rider
مَسْأَلَةٌ	question, problem	سَلامَةٌ	safety
خَشْيَةٌ	fear	مَعْذِرَةٌ	apology
نَسَبٌ	pedigree, descent	الحَيَاءُ	modesty
(ف)مَلَأَ	to fill	زِينَةٌ	beauty
سُرُورٌ	joy	شِبْرٌ	span, inch
رَطْلٌ	ratl (a measure equal to almost half kilogram)	قِلَّةٌ	scarcity
		(سُكَّانٌ) سَاكِنٌ	resident
		احَد عَشْرَ	eleven
كُوْبٌ	big glass, bowl	ثَلْجٌ	ice
عِشْرُون	twenty		

Exercises:

a.	سُهُولَةٌ	ease	مَنْفَعَةٌ	profit
	مَقْصَدٌ	purpose	تَخَاطُبٌ	address
	تَسْبِيحٌ	glorification	مُسَابَقَةٌ	competition
b.	(ض)هَبَطَ	to descend	(ن)بَذَلَ	to spend
	(س)طَرِبَ	to rejoice	(ن)فَسَدَ	to rotten, decay
	(س)حَمِدَ	to praise		

c.	خَفَّفَ	to decrease, slow down	سُرْعَةٌ	speed
			اَلْمِرْوَحَة	fan
	(ك) حَسُنَ	to be good		
	قُرْبِ	nearness	اَلْمُرُوءَة	manliness
	مُجْتَهِدٌ	deligent		
	تَشْجِيعٌ	encouragement	يَجْرِى، جَرَى	run
	صُنْعٌ	doing, making	حُبٌّ	love
d.	to become red	إِحْمَرَّ	spending	إِنْفَاقٌ
			virtue	فَضِيْلَةٌ
	bowl	(أكواب)كُوبٌ		
	to progress	تَقَدَّمَ	nobility	كَرَامَةٌ
	quick meals	وَجْبَاتٌ سَرِيعَةٌ	health	صِحَّةٌ
	pursuit	طَلَبٌ	in gratitude	شَاكِراً
e.	رَكُوبٌ	riding	(ف)صَفَحَ(عن)	to pardon, ignore
	فَقْدٌ	loss	(ض)غَصَبَ	to usurp
	سَفِيهٌ	fool	مُدٌّ	handful
	حِلْمٌ	forbearance, clemency	(ف)وَهَبَ	to give as a gift
			اِكْتَشَفَ	to discover
	(أهْوَال)هَوْلٌ	danger	شَعِيْرٌ	barley
f.	قِرَاءَةٌ	reading	(س)رَضِىَ	to be pleased with, to accept
	(ن)صَلَحَ	to befit		
	(س)وَسِعَ	to cover	اَلتَّكْبِيْر	to glorify
	(ض)وَجَبَ	to be duty, necessary	إِمْلَاقٌ	poverty
	قَدَرَ	to appereciate, acknowledge	آمَنَ	to believe, have faith

LESSON NINETEEN

Adjective, Comparative and Superlative

1. Adjective Forms

Common adjectival forms are the following:

1. **Active and passive participles.**

   We have discussed them in lesson 17.

2. We have also noted that the كَرُمَ group of verbs have their active participle on the pattern of فَعِيلٌ. We have pointed out that this is one of the intensive forms. If a verb has active participle on both the patterns of فَاعِلٌ and فَعِيلٌ , the latter will indicate intensity as well as permanance as compared to the former. Examples are عَالِمٌ and عَلِيمٌ , سَامِعٌ and سَمِيعٌ , قَادِرٌ and قَدِيرٌ. The second word in all these pairs represents a hightened and permanent quality.

   Sometimes the فَعِيلٌ of a transitive verb is a passive participle rather than active. For example, قَتِيلٌ means killed and طَعِينٌ means rediculed. Sometimes it may mean both: for example وَلِيٌّ means the supporter as well as the supported.

3. **Intensive forms.**

   We have noted previously the following intensive forms:

   فَعِيلٌ like خَبِيرٌ , عَلِيمٌ , قَدِيرٌ (informed).
   فَعِلٌ like حَذِرٌ (very careful)
   فَعُولٌ like كَذُوبٌ (a great liar),
   صَبُورٌ (very patient)
   فَعَّالٌ like ظَلاَّمٌ (tyrant), عَلاَّمٌ (extemely learned).

   Let us also note the other forms:

   مِفْعَالٌ like مِطْعَانٌ (a slanderer), مِهْذَارٌ (joker).

   فَعْلاَنٌ like غَضْبَانٌ (very angry), كَسْلاَنٌ (very lazy), فَرْحَانٌ Their feminine is formed on the pattern of فَعْلَى , e.g. غَضْبَى , كَسْلَى

   God's name رَحْمٰنٌ similarly means 'Very Compassionate'. Note that فَعْلاَنٌ form of adjectives

do not take *tanwīn*, and are only partly declinable (see Lesson 23).

4. **Adjectives on the pattern of أَفْعَلُ**

1. They may indicate something coloured, e.g.

أَحْمَرُ (red), أَسْوَدُ (black), أَزْرَقُ (blue), أَخْضَرُ (green), أَصْفَرُ (yellow), أَبْيَضُ (white), أَسْمَرُ (brown).

2. a person with some defect in his body, e.g.

أَعْرَجُ (lame), أَبْكَمُ (dumb), أَصَمُّ (deaf), أَعْمَى (blind), أَخْرَسُ (mute) etc.

3. or with some excellence, e.g.

أَحْوَرُ (black-eyed), أَعْيَنُ (large-eyed).

4. This form is also used for comparison. For example: أَصْغَرُ (smaller), and أَكْبَرُ (greater).

This group of adjectives has its feminine and plural on the following patterns:

Masc. Sing.	Fem. Sing.	Plural (m.&f.)
أَحْمَرُ	حَمْرَاءُ	حُمْرٌ
أَبْيَضُ	بَيْضَاءُ	بِيْضٌ
أَعْمَى	عَمْيَاءُ	عُمْيٌ
أَحْوَرُ	حَوْرَاءُ	حُوْرٌ

But the comparatives have a little different feminine:

أَصْغَرُ	صُغْرَى	أَصَاغِرُ .f صُغَرٌ
أَكْبَرُ	كُبْرَى	أَكَابِرُ .f كُبَرٌ

Note that أَفْعَلُ and the feminine فَعْلاءُ forms of adjectives do not take *tanwīn* and are only partly declinable (see Lesson 23).

2. The Comparative

1. Comparatives on the أَفْعَلُ pattern are formed only from simple verbs. We have noted أَصْغَرُ and أَكْبَرُ above. Other examples are: أَظْلَمُ (greater oppressor), أَعْلَمُ (more knowledgeable), أَشَدُّ from the stem شَدَدَ meaning stronger, or harder.

The comparative is used as follows:

خَالِدٌ أَطْوَلُ مِنْ زَيْدٍ	Khạlid is taller than Zayd.
فَاطِمَةُ أَعْلَمُ مِنْ أُخْتِهَا	Fatimah is more knowledgeable

	than her sister.
اَلنِّسَاءُ أَضْعَفُ مِنَ الرِّجَالِ	Women are weaker than men.

The comparative in these sentences is a predicate (خَبَر) of a subject (مبتدأ). In such cases it is used as a masculine singular irrrespective of the gender and number of the subject as you see in these sentences. Note that for 'than' in English we have مِنْ in Arabic.

2. Comparatives of colours are expressed by a combination of the auxiliary أَشَدُّ with the name of the colour. For example:

هٰذَ أَشَدُّ حُمْرَةً مِنْ تِلْكَ	This is more red than that.
اَللَّبَنُ أَشَدُّ بَيَاضاً مِنَ الثَّلْجِ	Milk s more white than ice.

The colours, حُمْرَةً and بَيَاضاً are put in the accusative and are regarded as a form of *tamyiz* (see Lesson 18:4:2)

3. Comparatives from derived verbs are formed in the same way, by combining a suitable auxiliary with the infinitive of the verb. For example:

اَلْغَرْبُ أَكْثَرُ تَقَدُّماً مِن	The West is more developed than
الشَّرْقِ	the East.
هٰذِهِ اَلسَّيَّارَةُ أَسْرَعُ	This car is quicker to start than
إِنْطِلاقاً مِنْ تِلْكَ	that.

3. The Superlative

For the superlative there is no separate form. The comparative is used in two particular ways to convey the sense of the superlative. That is why both are discussed under the term إِسْمُ التفضِيل , the adjective (or noun) that indicates the superiority of one thing over the other.

1. as a construct

أَفْلاطُونُ أَعْظَمُ الْفَلاسِفَةِ	Plato is the greatest philosopher.
اَلإِنْسَانُ أَفْضَلُ الْحَيْوَانَاتِ	Man is the best of all animals.
اَلأَنْبِيَاءُ أَفَاضِلُ النَّاسِ	Prophets are the best of mankind.

Note that the genitive (اَلْمُضَافُ إِلَيه) to which the comparative is ascribed has to be plural or a collective noun.

2. with definite article

هُوَالأَعْلَمُ	He is the most learned.

هُمُ الْأَخْيَارُ They are the best.

. Attributive Use of the Comparative and the Superlative:

In the examples cited above the comparative and superlative adjectives are used as predicates of the nouns they qualify. In the sentences below, they are used attributively, and agree with the nouns they qualify in number and gender.

هَذَا سَعُودُنِ الأَكْبَرُ	This is the elder Sa'ud.
فَاطِمَةُ الزَّهْرَاءُ بِنْتُ الرَّسُولِ	The radiant Fatimah is the daughter of the Prophet.
لَيْسَ هُنَاكَ رِجَالٌ أَعْلَمُونَ	There are no more learned men there.
ذَهَبَ الرِّجَالُ الأَفْضَلُونَ وَالنِّسَاءُ الْفُضْلَيَاتُ	The best men and the best women have gone.

Comparatives have their dual and plural on the following pattern.

	Sing.	Dual	Plural
Mas.	أَفْضَلُ	أَفْضَلانِ	أَفَاضِلُ or أَفْضَلُونَ
Fem.	فُضْلَى	فُضْلَيَانِ	فُضَلٌ or فُضْلَيَاتٌ

In the following sections, adjectives are used in the form of construct combination or a clause.

5. A Construct Combinatoin qualifying a Noun

1.	زَيْدٌ رَجُلٌ كَثِيرُ الْمَالِ	Zayd is a man (with) plenty of money.
	الهندُ دَولَةٌ مُتَعَدِّدَةُ الأَلْسِنَةِ	India is a nation (with) a number of languages.
	رَأَيْتُ جَارِيَةً حَسَنَةَ الْوَجْهِ	I saw a good looking girl.
2.	حَضَرَ الرَّجُلُ الْكَثِيرُ الْكَلَامِ	The man that speaks a lot is present.
	هَلْ رَأَيْتَ عَائِشَةَ الطَّوِيلَةَ الْقَامَةِ؟	Did you see the tall statured Aishah?
	لَقَدْ دَرَسْنَا عَن طَارِقِ بِنِ الْفَاتِحِ الأَنْدُلِسيَّةِ	We have studied about Tariq, the conqueror of Spain.

An ordinary construct combination as in the firs examples is considered to be indefinite; hence it qualifies a indefinite noun. To qualify a definite noun, on the other hand as in the second examples, the construct (اَلْمُضَاف) has to tak a definite article, which ordinarily it does not.

6. A clause qualifying Definite or Indefinite Nou

1. A clause qualifying an indefinite noun:

هَذَا وَلَدٌ حَسَنٌ خُلُقُهُ	This is a boy whose manners are good.
دَخَلْتُ دَاراً ضَيِّقاً فِنَاؤُهَا	I entered a house whose courtyard was narrow.
رَأَيْنَا مَسْجِداً عَالِيَةٌ مَنَارَتُهُ	We saw a mosque whose minarets were high.
عَثَرْتُ بِطَائِرَيْنِ غَرِيبٍ شَكْلُهُمَا	I came across two birds whose shape was strange.
هَؤُلاءِ بَنَاتٌ فَاضِلَةٌ أُمَّهَاتُهُنَّ	These are the girls whose mothers are learned.

2. A clause qualifying a definite noun:

جَاءَ الرَّجُلُ الْحَسَنُ خُلُقُهُ	The man whose manners are good has come.
حَضَرَتِ السَّيِّدَةُ الْغَنِيَّةُ أُسْرَتُهَا	The lady whose family is rich is present.
رَكِبْتُ الْحِصَانَ الأَسْمَرَ لَونُهُ	I rode on the horse whose colour is brown.
بَحَثْنَا فِى الْقَضِيَّةِ الْمُشكِلِ حَلُّهَا	We discussed a problem difficult to solve.
أَشْفَقْتُ عَلَى الصِّبْيَانِ المِسْكِيْنِ اهْلُوهُم	I felt pity on babies whose family members were lost.

If you look at these sentences you will find that the adjective clause begins with an adjective (ضَيِّقاً , حَسَنٌ , عَالِيَةٌ , غَرِيبٍ and فَاضِلَةٌ in the first sentences; and اَلْحَسَنُ , الْغَنِيَّةُ , الأَسْمَرَ , المُشْكِلِ and المِسْكِيْنِ in the second sentences) which follows the noun preceding it in two things:

(1) definiteness or indefiniteness, and (2) case.

Secondly, although the clause as a whole qualifies the noun that precedes it, the adjective with which it begins qualifies the noun that follows it. However, it agrees with it only in gender, not in number; it is always singular whatever may be the number of its noun. You may also note that these adjectives act as predicates (*khabar*) coming before the nouns they qualify.

3. These conditions are not required in adjective clauses which are verbal as in the case of the first two following sentences, or which are nominal but in which the subject precedes the predicate as in the other two.

هٰذَا كِتَابٌ يَنْفَعُ	This is a book that benefits.
سَمِعْتُ رَجُلاً يَسْحَرُ النَّاسَ بِكَلامِهِ	I heard a man that holds people spell-bound with his speech.
شَاهَدْنَا قِطَاراً سَيْرُهُ سَرِيْعٌ	We saw a train whose speed was fast.
أَعْطِفُ عَلَى فَقِيرٍ نَفْسُهُ عَفِيفَةٌ	I sympathize with a poor man whose soul is pure.

7. Summary of the Grammar

1. The most common adjectival forms are (1) the active and passive participles, (2) six intensive forms on the pattern of فَعِيلٌ , فَعِلٌ , فَعُولٌ , فَعَّالٌ , مِفْعَالٌ , and فَعْلانُ , and (3) the أَفْعَلُ group of adjectives, indicating either the colour, or defect, or excellence of a bodily organ.
2. أَفْعَلُ is also the comparative form. It is formed from a simple verb and is used single. To indicate colour, however, the auxiliary أَشَدُّ is used in combination with the colour which is put in the accusative. A similar auxiliary is used with the infinitives of the derived verbs to indicate the comparative degree.
3. The superlative is expressed by a comparative used either as a construct or with a definite article.
4. A combination of construct and genitive may serve as an adjective to qualify an indefinite as well as a definite noun. In

the latter case, however, the construct will carry the definite article, which it otherwise does not carry.

5. A clause consisting of a subject and predicate that precedes it may serve as an adjective clause and qualify a noun, indefinite or definite, with certain conditions. One, the predicate preceding the subject in the adjective clause will agree with the noun that precedes it in the principal clause in (1) definiteness and indefiniteness, and (2) case. Two, it will agree with the noun that follows it in the adjective clause only in gender; it will be always singular whatever may be the number of the following noun.
6. These conditions are not required when the adjective clause is verbal, or begins with the subject in case it is nominal.

Exercises 19

a. Make adjectives on the pattern of فَعِيلٌ from the following:

نَصَرَ ، جَرَحَ ، دَخَلَ ، سَرُعَ

b. Taking the help of a dictionary note down the intensive adjectives from the following:

عَطِشَ ، سَمِعَ ، كَفَرَ ، صَدَقَ

c. Write down the dual and plural, both masculine and feminine of the following:

أَضْعَفُ ، أَصَمُّ ، أَبْكَمُ ، أَحْسَنُ

d. Translate into English.

١. اَلذَّهَبُ أَصْفَرُ وَالْفِضَّةُ بَيْضَاءُ.
٢. الطَّائِرَةُ أَسْرَعُ مِنَ الْقِطَارِ.
٣. اَلصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ.
٤. اَلْوَلَدُ الأَكْبَرُ أَذْكَى مِنَ الْوَلَدِ الأَصْغَرِ.
٥. اَلرَّجُلاَنِ الأَسْوَدَانِ يُقَاتِلاَنِ الرَّجُلَيْنِ الأَحْمَرَيْنِ.
٩. قَابَلْنَا شَابّاً حَسَنَ الْوَجْهِ اَنِيقَ الْمَلْبَسِ.
٧. هُنَّ زُرْقُ الْعُيُونِ بِيضُ الْوُجُوهِ حُسْنُ الْخُلْقِ.
٨. رَأَيْتُ سَفِينَةً كَانَتْ تَغْرَقُ.
٩. إِعْتَكَفْنَا فِى مَسْجِدٍ سَاحَتُهُ فَسِيحَةٌ.
١٠. عَاشَرْنَا إِخْوَاناً غَنِيّاً آبَاؤُهُمْ.
١١. أَوقَدْتُ الْمِصْبَاحَ الْقَوِيَّ النُّورِ.
١٢. أَفْضَلُ الْخِلاَلِ حِفْظُ اللِّسَانِ.

e. Translate into Arabic.

1. The leaves of the tree are green in summer and brown in autumn.

2. This cat is smaller than that.
3. She is a soft-spoken and good natured lady.
4. The moon tonight is bigger than the one last night.
5. People in the Far East are short-statured.
6. He is certainly very lazy and stupid.
7. They deny God and the Last Day: their minds are closed.
8. I saw a student rejoicing at his success.
9. She is a woman versed in many arts.
10. This is a shirt of multiple colours.

f. Put signs:

١. هو أطول منك ذراعا.
٢. الريح اليوم أشد منها الامس.
٣. هى امرأة بيضاء اللون سوداء الشعر.
٤. إن هذا لشئ عجاب. [٥:٣٨]
٥. أنتم الاعلون إن كنتم مؤمنين. [١٣٩:٣]
٦. نطلب رجلا حفظ القران.
٧. هذا وطن كريم أبناء ه.

g. Read and translate:

١. قَالَ الْكَافِرُونَ هٰذَا سَاحِرٌ كَذَّابٌ. [٤:٣٨]
٢. مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلاَّمٍ لِلْعَبِيدِ. [٢٩:٥٠]
٣. مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ. [١٤٠:٢]
٤. إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ. [٤١:٢٩]
٥. خِيَارُ كُمْ فِى الْجَاهِلِيَّةِ خِيَارُ كُمْ فِي الإِسْلَامِ إِذَا فَقِهُوا. [الحديث]
٦. أَحَبُّ البِلاَدِ إِلَى اللَّهِ مَسَاجِدُهَا وَابْغَضُ الْبِلاَدِ إِلَى اللَّهِ أَسْوَاقُهَا. [مسلم]
٧. أَكْمَلُ الْمُؤمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلْقاً وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَاءِ هِمْ. [الترمذى]
٨. أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ. [ابن ماجه:٤٠١١]
٩. المؤمِنُ القَوِىُّ خَيْرٌ وَأَحَبُّ إِلى اللَّهِ مِنَ الْمؤمِنِ الضَّعِيفِ وَفِى كُلٍّ خَيْرٌ. [مسلم]
١٠. أَوَ لَيْسَ الَّذِى خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِقَادِرٍ عَلَى أَن يَّخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلاَّقُ الْعَلِيمُ. [٨١:٣٦]

Vocabulary

Text:

قَتِيلٌ	killed	مِهْذَارٌ	joker
طَعِينٌ	rediculed	(غَضْبَى .f)غَضْبَانُ	angry
خَبِيرٌ	informed	(زَرْقَاء .f)أَزْرَقُ	blue
كَذُوبٌ	great liar	(صَفراء .f)أَصْفَرُ	yellow
أَعْرَجُ	lame	(بكماءُ .f)أَبْكَمُ	dumb
صَبُورٌ	very patient	(صَمّاء .f)أَصَمُّ	deaf
عَلاَّمٌ	very learned	(عمياء .f) أَعْمَى	blind
مِطْعَانٌ	attacker, slanderer	أَخْرَسُ	mute
ظَلَّامٌ	very cruel	كَسْلَى	(f) lazy, idle
أَحْوَرُ	black eyed	مُتَعَدِّدٌ	multiple
أَعْيَنُ	big-eyed	اَلأَنْدُلِسِيَّةُ	Spain
أَطْوَلُ	longer	ضَيِّقٌ	narrow
أَعْلَمُ	more knowledgeable	فِنَاءٌ	courtyard
		أَضْعَفُ	weaker
أَسْمَرُ	brown	(أَلْوان) كونٌ	colour
حَلٌّ	solution	حُمْرَةٌ	redness
(ن)عَثَرَ	to come accross	بَيَاضٌ	whiteness
(أَشْكَالٌ)شَكْلٌ	figure, form	تَقَدُّمٌ	progress
أَسْرَةٌ	family	مُشكِلٌ	difficult
إِنْطِلَاقٌ	start	أَشْفَقَ عَلَى	to feel pity, love
(فَلاَسَفَةٌ)فَيلْسُوفٌ	philosopher	(أَفَاضِلُ)أَفْضَلُ	better
(حيوانَاتٌ)حَيَوَانٌ	animal	زَهْرَاءُ	radiant
(خِيار أخْيَار) خَيرٌ	better	(أهالِي)أهلٌ	family member
عَفِيفٌ	chaste	(ف)سَحَرَ	to keep spell-bound
طَوِيْلُ القَامَةِ	tall statured		
(ض)عَطَفَ	to sympathize	غَرِيبٌ	strange

Exercises:

a.	(ك)سَرُعَ	to hasten, to go fast	(ف)جَرَحَ	to wound

b.	(س)عَطِشَ	to be thirsty		
d.	اَلْفِضَّةُ	silver	أَنِيقٌ	elegant
	(س)غَرِقَ	to drown	إِعْتَكَفَ	to retreat
	فَسِيْحَةٌ	wide	عَاشَرَ	to live with
	(ملابس)مَلْبَسٌ	dress	سَاحَةٌ	courtyard
	(خِلالٌ)خُلَّةٌ	attribute, characteristic	أَوْقَدَ	to guite
e.	soft-spoken	لَيِّنُ الْكَلامِ	mind	(أَذْهَان)ذِهْن
	good-natured	حَسَنُ الْخُلُقِ	rejoice	(س) فَرِحَ
	Far East	الشرقُ الاقْصَى	deny	(ن) كَفَرَ (ب)
	short-statured	قَصِيرُ الْقَامَةِ	versed	بَارِعٌ
	art	(فُنُوْنٌ)فَنٌّ	stupid	أَحْمَقُ
f.	اَلشَّعْرُ	hair	عُجَابٌ	very strange
	الأعْلَى	higher, dominating		
g.	أَوْهَنُ	more fragile, weaker	خَلاَّقٌ	Great Creator, Very Expert Creator
	جَائِرٌ	cruel, tyrant		
	أَبْغَضُ	more hateful	قَادِرٌ	powerful
	(عَبْد.s)عَبِيْدٌ	slave	بَدَّلَ	to change
	عَنْكَبُوت	spider	سلْطَان	authority, king
			أَكْمَلُ	more perfect

Lesson Twenty

Relative Clauses

There are four words in Arabic that are classed as اسمُ الْمَوْصُول, or what we may call relative pronoun. They are اَلَّذِى, مَنْ , مَا and أَىٌّ. They are used to introduce a relative clause, and may be rendered as who, whom, what, which, whose or that in different contexts. Of them اَلَّذِى has dual and plural for masculine and feminine separately; مَنْ and مَا are used for all numbers and genders; and أَىٌّ with its feminine أَيَّةٌ is used for the singular.

الَّذِى .1

a.	هٰذَا سَمِيرٌ الَّذِى تَعَلَّمَ الْفَرَنْسِيَّةَ	This is Samir who learned French.
	هِيَ سُعَادُ الَّتِى تَتَكَلَّمُ بِالأَلْمَانِيَّةِ	She is Su'ad who speaks German.
	حَضَرَ الْمُعَلِّمَانِ اللَّذَانِ كَانَا مُسَافِرَيْنِ	The two teachers who were on journey have come.
	رَحَّبْتُ بِالضَّيْفَيْنِ اللَّذَيْنِ وَصَلا	I greeted the two guests who arrived.
	نَجَحَ الطُّلاَّبُ الَّذِينَ اجْتَهَدُوا	The students that worked hard have passed.
	شَكَرْتُ الْمُوَظَّفِينَ الَّذِينَ سَاعَدُونِى	I thanked the employees who helped me.
	وَصَلَتِ الطَّالِبَاتُ اللاَّئِى اشْتَرَكْنَ فِى الرِّحْلَةِ	The girl students that took part in the tour have arrived.

Note that the relative pronoun in all these sentences comes after a noun to which it refers (سَمِيرٌ, سُعَادُ , المُعَلِّمَانِ,etc.). These antecedent nouns are, as a rule, definite nouns.

اَلَّذِى is inflected as follows:

	Sing.	Dual nom.	Dual acc/gen.	Plural nom/acc./gen.
masc.	اَلَّذِى	اَللَّذَانِ	اَللَّذَيْنِ	اَلَّذِين
fem.	الَّتِى	اَللَّتَانِ	اَللَّتَيْنِ	اَللَّوَاتِى,اَللاَّئِىَ , اَللاَّتِى

b. اَلَّذِى may also introduce a relative clause without referring to any explicit antecendent.

سَافَرَ الَّذِى كَانَ عِنْدَنَا	The one who was with us has gone on a journey.
إِنَّ الَّتِى تَتَصَدَّقُ مَحْبُوبَةٌ	The one who spends in charity is loved.
رَأَيْتُ الَّذِينَ فَازُوا	I saw the ones that succeeded.
جَاءَتِ اللَّتَانِ تَسْكُنَانِ أمَامَنَا	The two (ladies) that live in front of us have come.
وَدَّعْنَا اللَّتَيْنِ زَارَتَا مَنْزِلَنَا	We bid farewell to the two (ladies) that visited our house.
اَللَّوَاتِى يُعَلِّمْنَ فِى هَذِهِ الْمَدْرَسَةِ مُخْلِصَاتٌ	The ones that teach in this school are sincere.

After the relative pronoun in these sentences there is no pronoun in the dependent clause that refers to the noun in the principal clause. But look at these sentences:

(c)	هٰذَا هُوَ الْوَلَدُ الَّذِى عَمُّهُ مُدِيرُ الْجَامِعَةِ	This is the boy whose uncle is ther ector of the university.
	حَمَلَ الْحَقِيبَةَ الَّتِى كَانَ فِيهَا مَالٌ كَثِيرٌ	He carried the brief-case in which there was a lot of money.
	قَرَأْتُ الْكِتَابَ الَّذِى اِشْتَرَيْتُهُ أَمْسِ	I read the book which I bought yesterday.
	سَلَّمْنَا عَلَى الَّذِينَ قَابَلْنَاهُمْ فِى النَّادِى	We greeted those whom we met in the club.

You will find that after the relative pronoun there is another pronoun (in عَمُّهُ , فِيهَا , اِشْتَرَيْتُهُ , قَابَلْنَاهُمْ) which refers to the antecedent noun. In the first two sentences you have to mention it without fail, but in the last two where the

pronoun is the object of the verb it is joined with, you can dispense with it. You can say:

قَرَأْتُ الْكِتَابَ الَّذِى اِشْتَرَيْتُ أَمْسِ and

سَلَّمْنَا عَلَى الَّذِينَ قَابَلْنَا فِى النَّادِى

The rule is that the pronoun in the dependent clause referring to the noun in the principal clause may be dropped if it is the object of the verb.

2. مَنْ and مَا

مَنْ and مَا introduce a relative clause which is not preceded by an antecedent noun. مَنْ is used for rational being or beings, and مَا for non-rational being or beings, masculine as well as feminine.

مَن اجْتَهَدَ فَازَ	He succeeds who works hard.
هُوَ مِمَّنْ لا يَغْدِرُ	He is one of those who do not betray.
أَحْسِنْ إِلَى مَنْ أَحْسَنَ إِلَيْكَ	Do good to one who does good to you.
لاَ تُحَدِّثْ بِكُلِّ مَا تَسْمَعُ	Do not relate every thing that you hear.
أَتَقُولُونَ مَا لاَ تَفْعَلُونَ؟	Do you say what you do not do?

3. أَيٌّ

أَيٌّ and the feminine أَيَّةٌ are also used as relative pronouns, independently or as a construct. For example:

يُعْجِبُنِى أَيٌّ يَعْمَلُ وَاجِبَهُ	Whoever does his duty pleases me (or I admire whoever does his duty).
إِذَا تَصَدَّقْتَ فَابْدَأْ بِأَيٍّ هُوَ أَقْرَبُ	When you spend in charity begin with him who is nearer (to you).
أُصَادِقُ مِنَ النَّاسِ أَيَّهُمْ أَخْلَصُ	Of people I only take as friend one who is more sincere.

قَرَأْتُ أَيَّةَ رِوَايَةٍ وَجَدْتُ I read any novel I got.

In the first two sentences أَيٌّ is used independently, and in the last as a construct (مُضَاف).

In the last of these sentences, and in the last two of the sentences above no pronoun has been mentioned after the relative pronoun even though it may have been demanded by the preceding transitive verbs (وَجَدْتُ , تَفْعَلُونَ , تَسْمَعُ). The reason is the same which has been stated in the case of الَّذِى. In all such cases one is at liberty to mention or not to mention the pronoun that refers to the antecedent noun.

Other occasions on which the pronoun is dropped are the following:

1.	اِقْتَرِبْ مِمَّا يَقْتَرِبُ الْعُقَلاءُ وَابْتَعِدْ عَمَّا يَبْتَعِدُونَ	Come close to those things to which wise men come close, and move away from those from which they move away.
2.	اُبْذُلْ مَا أَنْتَ بَاذِلٌ فِى وُجُوهِ الْخَيْرِ	Spend whatever you like to spend for good purposes
3.	اِقْرَأْ أَيّاً نَافِعٌ	Read whatever is useful.

From the first sentence مِنْهُ after الْعُقَلاء and عنه after يبتَعِدُونَ have been dropped; from the second, the accusative pronoun (ه) coming after an active participle from a transitive verb (بَاذِلُهُ), and from the third, the nominative pronoun هُوَ preceding the active participle (هُوَ نَافِعٌ) have also been dropped.

4. Summary of the Grammar:

1. اَلَّذِى and its forms introduce a relative clause with or without an antecedent noun. In the former case, however, the antecedent noun has to be definite.
2. مَنْ and مَا introduce a relative clause without any antecedent noun. مَنْ is used for rational being or beings, and مَا for non-rational being or beings, masculine as well as feminine.
3. أَيٌّ with its feminine أَيَّةٌ work as a relative pronoun and are used independently or as a construct (مضاف).

4. A pronoun other than the relative pronoun which refers to the antecedent noun is to be mentioned when needed. But it may be dropped when it is the object of a transitive verb, or is governed by a preposition, or when it is the genitive (مضاف اليه) of an active participle from a transitive verb, or its subject (مبتدا).

Excercises 20

a. Translate into English:

١. هذا هُو الطَّبِيبُ الَّذى يُعالِجُ المَرضى.
٢. القَاضِي هُوَ الَّذِى يَحْكُمُ بَينَ النَّاسِ.
٣. شَكَرَ الْمُهَنْدِسُ العَامِلِينَ الَّذِينَ يَعمَلونَ بِنَشَاطٍ.
٤. تَقْتَنِعُ أسرَتى بِمَا رَزَقَهَا اللَّهُ مِنْ فَضْلِهِ.
٥. إِحْتَرِمْ مَن هو أكبرُ مِنك سِنّاً.
٦. مِنَ النَّاسِ مَن لاَ يُقْنِعُهُ القَلِيْلُ.
٧. هِيَ الَّتى سُرِقَ مالُها وَقُتِلَ زَوجُهَا.
٨. يُعْجِبُنِى أَىٌّ يَخْدُمُ وَطَنَهُ.
٩. اَلقِصّةُ الّتى أَلّفَهَا خَالِدٌ قِصَّةٌ جَدِيدَةٌ.
١٠. رَأيتُ اللائى يَشْتَغِلْنَ فى الْمَصْنَعِ.
١١. عَاشِرْ مِنَ النَّاسِ أَيُّهُمْ أفْضَلُ.
١٢. رَبِّ اغْفِرْلِى مَا قَدَّمْتُ وَمَا أَخَّرْتُ.

b. Translate into Arabic.

1. I congratulated those who succeeded in the test.
2. The two girls that are going to the school are my sisters.
3. Do you know the two boys who are sitting under that tall tree?
4. Are you the one who wrote the note?
5. Indeed you reap what you sow.
6. Be patient on what befalls you.
7. Have pity on those who are weak.
8. Do you wrong the one who wrongs you?
9. He is the one who decieved his people.
10. Busy yourself in things which benefit you here and the hereafter.

c. Put signs:

١. حكى علىّ كل ماسمع.
٢. ما عند الله خير وأبقي.
٣. هو الذى كذّبه قومه.
٤. يحترم التلميذ من يرفق به.
٥. تسلم الجائزة الطالبان اللذان فازا فى المسابقة.
٦. اسْتقبل مدير الشركة المندوبين اللذين وصلوا.

d. Read and translate:

١. عَلَّمَ الإِنْسَانَ مَالَم يَعْلَمْ. [٩٦:٥]

٢. هُوَ الَّذِى جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِراً. [١٠:٦٧]

٣. أَفَمَنْ يَّعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمَى. [١٣:١٩]

٤. مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَمَا نَذَرْتُمْ مِنْ نَذَرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. [٢:٢٧٠]

٥. لَهُنَّ مِثْلُ الَّذِى عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ. [٢:٢٢٨]

٦. اَللّٰهُ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ. [٣٢:٤]

٧. مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ. [٤٨:٢٩]

٨. اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسلِمُونَ مِن لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. [متفق عليه]

٩. لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا. [ابوداؤد]

١٠. إنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ (ص) أَيُّ الإِسْلامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَءُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ. [متفق عليه]

Vocabulary

Text:

اَلْفَرَنْسِيَّة	French	اَلنَّادِى	club
الاَلْمَانِيَّة	German	(ض)غَدَرَ	to betray, deceive
رَحَّبَ	to greet	حَدَّثَ(ب)	to tell, talk
سَاعَدَ	to help	أَخْلَصُ	more sincere
إِشْتَرَكَ	to participate	رِوَايَةٌ	novel, story
اَلرِّحْلَةُ	tour, journey	إِقْتَرَبَ	to come or go near
تَصَدَّقَ	to give in charity		
إِبْتَعَدَ	to move away	(ن)فَازَ	to succeed
(ن)بَذَلَ	to spend	(ن)سَكَنَ	to reside, take rest
(وُجُوهٌ)وَجْهٌ	1. face, 2. channel 3. purpose	وَدَّعَ	to bid farewell
		(ن) زَارَ	to visit

صَادَقَ	to make friend with	اِشْتَرَى	to buy
		تَكَلَّمَ	to speak, talk
سَلَّمَ	to greet	(ف) بَدَأَ	to begin

Exercises:

a.

عَاشَرَ	to associate with	قَدَّمَ	to send ahead, offer,
أَخَّرَ	to delay, do later		
القاضى(قُضَاة)	judge	(ن)خَدَمَ	to serve
عَالَجَ	to treat, take care of		
أَلَّفَ	to compose, write	اِشْتَغَلَ	to work
اَلْمَصْنَعَ	factory	نَشَاطٌ	zeal
اِقْتَنَعَ	to be contented	أَقْنَعَ	to satisfy

b.

note	اَلتَّقْرِير	to have pity	(س)رَحِمَ
to reap	(ن)حَصَدَ	to wrong	(ض)ظَلَمَ
to sow	(ف)زَرَعَ	to be busy	(ب)إشْتَغَلَ
to befall	أَصَابَ		

c.

(ض)حَكَى	to relate	(ن)رَفَق	to be linient, kind polite
تَسَلَّمْ	to receive		
اِحْتَرَمَ	to honour, respect	كَذَّبَ	to belie
أَبْقَى	durable, that which remains longer	مُسَابَقَة	competition
		اِسْتَقْبَلَ	to welcome
		مَنْدُوبٌ	representative, delegate

d.

(س)سَلِمَ	to be safe	(رُحَمَاءُ)رَحِيمٌ	kind, compassionate
أَبْصَرَ	to discern to make something visible	السَّلاَمُ	peace
		(أشِدَّاء) شَدِيدٌ	hand, strong
أَطْعَمَ	to feed, offer food	أَنْفَقَ	to spend
نَفَقَةٌ	expenditure	(ن)نَذَرَ	to dedicate
سِتَّة	six	مُهَاجِرٌ	immigrant
(ن)هَجَرَ	to leave	(ض)عَرَفَ	to know, recognize
(ف)نَهَى	to forbid	شَرَفٌ	honour

Review Exercises V

a. Translate the following sentences into English, and tell why the underlined words carry the sign they do.

١. إِنَّما رَجَعَ زُهَيْرٌ نَاجِحاً.
٢. باتَ القَومُ عندى جَمِيعاً.
٣. لا تَفْرَحْ بِكَونِكَ حَاكِماً.
٤. أَعَارِفٌ صَديقُكَ قِيْمَةَ العِلْمِ؟
٥. رَأَيْتُ رَجُلاً قَائِداً جَمَلاً.
٦. إِنَّ الجَبَانَ لَهَيَّابٌ لِقاءَ الْعَدُوِّ.
٧. اَلصدْقُ أَرفَعُ الفَضائِلِ شَأْناً وَأَشَدُّها تَأْثِيْراً.
٨. أَسِفْتُ لِهَجْرِ الصَّديق صَدِيقَهُ.
٩. صُنْعُكَ المَعْرُوفَ شَرَفٌ لك.
١٠. مَنْ لَنَا بِمِثْلِهِ قَائِداً؟
١١. أَعْجَبَنِى اجْتِنَابُكَ أَسْبابَ الشَّرِّ.
١٢. اَلْحَقُّ قاطِعٌ سَيْفُهُ الباطِلَ.
١٣. يَخْطُبُ الأُسْتاذُ رَافِعاً صَوتَهُ.
١٤. رَأَيْتُ امْرَءَةً مَفْقُوداً طِفْلُها.

b. Fill in the blanks with proper relative pronouns:

١. إِنَّ ــــــ يَزرَعُونَ الْمَعْصِيَةَ يَحْصُدُونَ النَّدامَةَ.
٢. اَلسَّعِيدُ ــــــ اعْتَبَرَ بِأَمْسِهِ وَنَظَرَ لِنَفْسِهِ.
٣. سُئِلَ رَسُولُ اللّٰه (ص) اىُّ النّاسِ خَيرٌ؟ قال: ــــــ طالَ عُمرُهُ وَحَسُنَ عَمَلُهُ.
٤. الإِنْسانُ العاقِلُ هُوَ ــــــ لايُضَيِّعُ الوَقْتَ فى غَيرِ ــــــ يَنْفَعُهُ.
٥. اَلْمَرْأَةُ الصَّالِحَةُ هِىَ ــــــ عامِلَةٌ بِ ــــــ يَفْرِضُهُ اللّٰهُ عَليهَا نَحْوَ نَفْسِها وَزَوْجِهَا وَأَولادِها وَمنْزِلِها.
٦. اِعْتَصِمْ بِالْأَخْلاقِ الْحَسَنَةِ تَكونُ عُدَّةً لَكَ فى الوَقْتِ ــــــ لا تَجِدُ فيه ــــــ يُخْلِصُكَ إِلاَّ ــــــ عَمِلْتَ مِنْ صالِحٍ وَ ــــــ تَحَلَّيْتَ به مِنْ خُلْقٍ طَيِّبٍ.

c. Put signs:

١. الشّديد من ملك نفسه. [الحديث]
٢. من تشبّه بقوم فهو منهم. [الحديث]
٣. ما هلك امرؤ عرف قدره.
٤. الطّاعم الشاكر بمنزلة الصائم الصابر. [الترمذى]
٥. أشكر الناس للّه أشكرهم للناس. [احمد]
٦. قيل لأنوشيروان: من أجدر الناس أن يحذر؟ قال: العدو القاهر، والصديق الغادر، والسلطان الجائر.
٧. سأل رجل الحكيم اليونانىّ فقال: علّمنى ما يقرّبنى

من الله ومن الناس. فقال: أمّا ما يقرّبك من الله فمسألته ' وأمّا مايقرّبك من الناس فترك مسألتهم.

d. Translate into Arabic.

1. The sun will be rising within an hour.
2. The man is looking in the mirror smiling.
3. Is Sunday the appointed day?
4. A student came to me asking a question.
5. Nobody came late today.
6. Teachers love their students as they love their sons.
7. I am grateful for the help of my friends.
8. One who spends his money saves his honour.
9. Virtue is to remove evil with good.
10. The wretched is one who does not spend on himself and hoards for others.

e. Read and translate the following verses of the Quran:

١. وَما نُرْسِلُ الْمُرْسَلِينَ إلا مُبَشِّرِينَ وَمُنْذِرِينَ. [١٨ : ٥٦]
٢. فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَاناً وَأَضْعَفُ جُنْداً. [١٩:٧٥]
٣. إِنَّهُمْ كانُوا يُسَارِعُونَ فى الخَيْراتِ وَيَدْعُونَنَا رَغَباً وَ رَهَباً. [٢١:٩٠]
٤. مَنْ كانَ فى هذهِ أعْمَى فَهُوَ فى الآخِرَةِ أعْمَى وَأَضَلُّ سَبِيلاً. [١٧:٧٢]
٥. لَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلى آثَارِهِمْ إنْ لَمْ يُؤمِنُوا بِهَذا الحَديثِ أسَفاً. [١٨:٦]
٦. فَقالَ لِصاحِبِهِ وَهُوَ يُحاوِرُهُ أنا أكْثَرُ مِنْكَ مالاً وَأعَزُّ نَفَراً. [١٨:٣٤]
٧. قالَ رَبِّ إِنِّى وَهَنَ العَظْمُ مِنِّى وَاشْتَعَلَ الرَّأْسُ شَيباً. [١٩:٤]
٨. وَلَقَدْ كَرَّمْنا بَنِى آدَمَ وَحَمَلْنَاهُمْ فى البَرِّ وَالبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً. [١٧:٧٠]
٩. قَالَ الَّذِينَ كَفَرُوا لَو لاَ نُزِّلَ عَلَيهِ القُرْآنُ جُمْلَةً وَاحِدَةً كَذَالِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلناهُ تَرْتِيلاً. [٢٥:٣٢]
١٠. قُلْ إِنِّى أُمِرْتُ أَنْ أَعْبُدَ اللّٰهَ مُخْلِصاً لَهُ الدِّينَ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ. [٣٩:١١-١٢]

f. Read and translate the following hadiths:

١. أكرموا أولادكم وأحسنوا أدبهم. [ابن ماجه:٣٦٧١]

٢. من انتهب نهبة فليس منّا. [ابن ماجه: ٣٩٤٧]

٣. ما أسكر كثيره فقليله حرام. [ابن ماجه:٣٣٩٣]

٤. ساقىَ القومِ آخرهم شربا. [ابن ماجه:٣٤٣٤]

٥. إنّ خيركم أحاسنكم قضاء. [ابن ماجه:٢٤٢٣]

٦. من كان يؤمن بِاللّه واليومِ الآخرِ فليحسن إلى جاره. [ابن ماجه:٣٦٧٢]

٧. من قاتل لتكون كلمة اللّه هى العليا فهو فى سبيل اللّه. [ابنِ ماجه:٢٧٨٣]

٨. كلّ بنى آدم خطّاء وخير الخطّائين التّوابون. [ابن ماجه:٤٢٥١]

٩. المؤمن الّذى يخالط النّاس ويصبر على أذاهم أعظم أجرا من المؤمن الّذى لا يخالط الناسِ ولا يصبرِ على أذاهم. [إبن ماجة : ٤٠٣٢]

١٢. ماكسب الرّجِل كسبا أطيب من عملِ يده ' وما أنفق الرّجل على نفسه واهله وولده وخادمه فهو صدقة. [ابن ماجة :٢١٣٨]

Vocabulary

a.	جَمِيْعٌ	all	(س)أَسِفَ	to grieve
	صُنْعٌ	making	مَفْقُودٌ	lost
	(ض)بَات	to pass might	(شُئُون) شَان	affair
	قَائِدٌ	leading, leader	جَبَانٌ	coward
	كَوْن	being	(ن) خَطَبَ	to lecture, give speech
	هَيَّابٌ	very much fearing		
	قِيْمَةٌ	value, price	لِقَاءٌ	meeting
	تَأْثِيرٌ	influence	اِحْتِمَالٌ	bearing
b.	اَلسَّعِيدُ	fortunate	(ن)فَرَضَ	to set as a duty
	اِعْتَبَرَ	to learn a lesson	اِعْتَصَمَ	to hold fast
	ضَيَّعَ	to waste	عُدَّةٌ	preparation
	أَخْلَصَ	to save, make pure be sincere	تَحَلَّى(ب)	to adorn oneself
			نَحْو	towards
c.	(ض)مَلَكَ	to control	أَجْدَرُ	worthy

	تَشَبَّهَ	to copy	قَاهِرٌ	irresistable,
	قَدَرٌ	value		overpowering
	مَنْزِلَةٌ	position, rank	غَادِرٌ	disloyal,
	قِيْلَ	is (was) said		treacherous
	قَرَّبَ	to bring near	مَسْأَلَةٌ	begging
d.	smiling	مُتَبَسِّمٌ	to spend	(ن)بَذَلَ
	appointed-		to save	يَصُونُ۔صَانَ
	time/day	مَوْعِدٌ	to remove	(ف)دَفَعَ
	working-		wretched	شَقِيٌّ
	to hoard	(ف)جَمَعَ	does not	(س)بَخِلَ
	late	مُتَأَخِّرٌ	spend	
e.	(جُنُودٌ)جُنْدٌ	army	ثَبَّتَ	to make firm
	رُهَباً(س)رَهِبَ	to fear	رَتَّلَ	to recite slowly,
	فُؤَادٌ	heart		gradually,chant
	(ف)بَخَعَ	to kill	بَشَّرَ	to give good news
	(آثارٌ)أَثَرٌ	sign,mark,	أَنْذَرَ	to warn, threaten
		tradition,influence	حَاوَرَ	to talk,discuss
	(ض)وَهَنَ	to become weak,	نَفَرٌ	individual
		decay	عَظْمٌ	bone
	إِشْتَعَلَ	to burn	جُمْلَةً وَاحِدَةً	once in full
	شَيْبٌ	old age	أَسَفاً۔(س)أَسِفَ	to grieve
	الدِّينُ	recompense,	سَارَعَ	to hasten
		religion	أَعَزُّ	stronger
	(ض) كَسَبَ	to earn	(أَمْكِنَةٌ) مَكَانٌ	place, status
f.	أَدَبٌ	manner	العُلْيَا	high
	إِنْتَهَبَ	to plunder,rob	خَالَطَ	to mix
	نُهْبَةٌ	plunder,spoil	أَسْكَرَ	to intoxicate
	كَرَّمَ	to honour	قَضَاءٌ	payment
	(أَحَاسِن)أَحْسَن	better	شُرْبٌ	drinking
	أَذى	trouble	السَّاقِي	cup-bearer, who
	تَوَّابٌ	great repenter		offers drink
	خَطَّاءٌ	great sinner	فَضَّلَ	to elevate

Lesson Twenty One

Doubled Verbs: الفعل الْمُضَعَّفُ

1. In some simple verbs the second radical is same as the third radical. These verbs are called الفِعْلُ الْمُضَعَّفُ , doubled verbs. Examples are:

(ن)مَدَدَ to extend, stretch, (ض)فَرَرَ to flee,

(س)مَسِسَ to touch

Doubled verbs mostly belong to the نَصَرَ , ضَرَبَ and سَمِعَ groups.

2. Rules of Conjugation

Three rules govern the perfect and imperfect conjugation of doubled verbs:

1. In perfect conjugation where the third radical has a vowel sign (*fathah, kasrah, dammah*), the second radical loses its vowel sign and is joined with the third, with *shadda* placed on it. For example:

مَدَّتْ = مَدَدَتْ ,مَدُّوا = مَدَدُوا ,مَدَّا = مَدَدَا , مَدَّ = مَدَدَ

Similarly from مَسِسَ we have مَسَّ , مَسَّا , مَسُّوا , مَسَّتْ.

2. But where the third radical has *sukūn*, the second radical retains its vowel sign, and the two radicals are written separately. For example:

فَرَرْتُما , فَرَرتُم , مَسِسْنَا , مَسِسْتُ , مَدَدْنَ , مَدَدْتَ

3. In the imperfect conjugation the vowel sign of the second radical is taken up by the first radical. Foe example

يَفِرُّ → يَفْرِرُ   يَمَسُّ → يَمْسَسُ   يَمُدُّ → يَمْدُدُ

3. The perfect of (ض)فَرَّ, (س)مَسَّ:

الغائب	فَرَّ	فَرَّا	فَرُّوا	مَسَّ	مَسَّا	مَسُّوا
	فَرَّتْ	فَرَّتَا	فَرَرْنَ	مَسَّتْ	مَسَّتَا	مَسِسْنَ
الحاضر	فَرَرْتَ	فَرَرْتُمَا	فَرَرْتُمْ	مَسِسْتَ	مَسِسْتُمَا	مَسِسْتُمْ
	فَرَرْتِ	فَرَرْتُما	فَرَرتُنَّ	مَسِسْتِ	مَسِسْتُمَا	مَسِسْتُنَّ
المُتكلِّم	فَرَرْتُ	فَرَرْنَا		مَسِسْتُ	مَسِسْنَا	

The perfect of مَدَّ is similar to the perfect of فَرَّ

4. The imperfect of فَرَّ(ض) , مَسَّ(س) and مَدَّ(ن) are as follows:

الغائب	يَفِرُّ	يَفِرَّانِ	يَفِرُّونَ	يَمَسُّ	يَمَسَّانِ	يَمَسُّونَ
	تَفِرُّ	تَفِرَّانِ	يَفْرِرْنَ	تَمَسُّ	تَمَسَّانِ	يَمْسَسْنَ
الحاضر	تَفِرُّ	تَفِرَّانِ	تَفِرُّونَ	تَمَسُّ	تَمَسَّانِ	تَمَسُّونَ
	تَفِرِّيْنَ	تَفِرَّانِ	تَفْرِرْنَ	تَمَسِّينَ	تَمَسَّانِ	تَمْسَسْنَ
المتكلّم	أَفِرُّ	نَفِرُّ		أَمَسُّ	نَمَسُّ	

الغائب	يَمُدُّ	يَمُدَّانِ	يَمُدُّونَ
	تَمُدُّ	تَمُدَّانِ	يَمْدُدْنَ
الحاضر	تَمُدُّ	تَمُدَّانِ	تَمُدُّونَ
	تَمُدِّينَ	تَمُدَّانِ	تَمْدُدْنَ
المتكلّم	أَمُدُّ	نَمُدُّ	

5. The imperatives are on this pattern:

الأمر:

مَسَّ(س) :	مَسَّ	مَسَّا	مَسُّوا	مَسِّى	مَسَّا	اِمْسَسْنَ
فَرَّ(ض) :	فِرَّ	فِرَّا	فِرُّوا	فِرِّى	فِرَّا	اِفْرِرْنَ
مَدَّ(ن) :	مُدَّ	مُدَّا	مُدُّوا	مُدِّى	مُدَّا	اُمْدُدْنَ

النّهى:

مَسَّ(س) :	لاتَمَسَّ	لاتَمَسَّا	لاتَمَسُّوا	لاتَمَسِّى	لاتَمَسَّا	لاتَمْسَسْنَ
فَرَّ(ض) :	لاتَفِرَّ	لاتَفِرَّا	لاتَفِرُّوا	لاتَفِرِّى	لاتَفِرَّا	لاتَفْرِرْنَ
مَدَّ(ن) :	لاتَمُدَّ	لاتَمُدَّا	لاتَمُدُّوا	لاتَمُدِّى	لاتَمُدَّا	لاتَمْدُدْنَ

However, the singular masculine in both the imperatives can be conjugated on normal patterns by pronouncing the second and third radicals separately. For example: اُمْدُدْ, اِمْسَسْ , اِفْرِرْ in the positive imperative, and لاتَمْدُدْ , لاتَمْسَسْ, لاتَفْرِرْ in the negative imperative.

6. The following table shows the derivatives of the simple doubled verbs of different groups:

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
(ن)مَدَّ	يَمُدُّ	اُمْدُدْ/مُدَّ	مَادٌّ	مَمْدُودٌ	مَدٌّ
(ض)فَرَّ	يَفِرُّ	اِفْرِرْ/فِرَّ	فَارٌّ	مَفْرُورٌ	فِرَارٌ/فَرٌّ
(س)مَسَّ	يَمَسُّ	اِمْسَسْ/مَسَّ	مَاسٌّ	مَمْسُوسٌ	مَسٌّ

The following table gives the derived stems of the doubled verbs and their derivatives. مَدَّ has been taken for illustration.

Perfect	Imperfect	Imperative	Act. Participle	Pass. Participle	Infinitive
أَمَدَّ	يُمِدُّ	أَمْدِدْ/أَمِدَّ	مُمِدٌّ	مُمَدٌّ	إِمْدَادٌ
مَدَّدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	مُمَدَّدٌ	تَمْدِيدٌ
مَادَّ	يُمَادُّ	مَادِدْ/مَادَّ	مُمَادِدٌ/مُمَادٌّ	مُمَادٌّ	مُمَادَّةٌ
تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدِّدٌ	مُتَمَدَّدٌ	تَمَدُّدٌ
تَمَادَّ	يَتَمَادُّ	تَمَادَدْ/تَمَادَّ	مُتَمَادِدٌ/مُتَمَادٌّ	مُتَمَادٌّ	تَمَادُدٌ/تَمَادٌّ
اِمْتَدَّ	يَمْتَدُّ	اِمْتَدِدْ/اِمْتَدَّ	مُمْتَدٌّ	مُمْتَدٌّ	اِمْتِدَادٌ
اِنْحَلَّ	يَنْحَلُّ	اِنْحَلِلْ/اِنْحَلَّ	مُنْحَلِلٌ/مُنْحَلٌّ		اِنْحِلَالٌ
اِسْتَمَدَّ	يَسْتَمِدُّ	اِسْتَمْدِدْ/اِسْتَمِدَّ	مُسْتَمِدٌّ	مُسْتَمَدٌّ	اِسْتِمْدَادٌ

3. Summary of the Grammar

1. Doubled verbs mostly belong to ن , ض and س groups.
2. In their perfect conjugation where the third radical has a vowel sign, the second radical loses its sign, and is combined with the third. But where the third radical has *sukūn*, both the second and third radicals keep seperate and retain their signs.
3. In the imperfect conjugation the vowel sign of the second radical is taken up by the first radical.
4. For the derived verbs see the table.

Exercises 21

a. Write:

1. the perfect conjugation of دَقَّ(ن) and ضَلَّ(ض).
2. the imperfect conjugation of قَصَّ(ن) , وَدَّ (س)
3. the positive imperative of دَلَّ(ن) and عَزَّ(ض).
4. the negative imperative of ظَنَّ(ن) and قَلَّ(ض).

b. Write:

1. the perfect conjugation of أَحَبَّ , تَعَدَّدَ.
2. the imperfect conjugation of إِسْتَقَرَّ , تَحَابَّ.
3. the active and passive participles of أَضَلَّ , عَزَّزَ
4. the infinitive of إِرْتَدَّ , إِنضَمَّ.

c. Translate into English.

١. يَمُرُّ الطَّبِيبُ على المَرْضَى كُلَّ صَباحٍ.

٢. هَلْ عَدَدْتَ هٰذه الرِّيَالاَتِ؟

٣. صُبَّ الْقَهْوَةَ لِلضُّيُوفِ.

٤. لا تَظُنَّ أَنَّ الاخْتِبَارَ سَهلٌ.

٥. لَمْ يَحُجَّ سَعْدُ هَذَا العَامَ

٦. اَلْمَرْءُ مَعَ مَنْ اَحَبَّ. [الحديث]

٧. نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ. [٣:١٢]

٨. اَسْلَمَ القَومُ وَلَم يَرْتَدُّوا بَعْدُ.

٩. إِنْشَقَّتِ الأَرْضُ مِنْ هُنَا ثُمَّ انْضَمَّتْ.

١٠. مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. [الحديث]

d. Translate into Arabic:

1. They have gone astray and mislead others.
2. I opened the door when they knocked.
3. He does not care about himself.
4. Tell the story to your friend.
5. She shakes the bottle before drinking the medicine.
6. It pleases me that you resolved the difficulty.
7. Zaynab! do not crush the ant by your foot.
8. Young men! do not flee from facing the reality.
9. Did the truck block the road ?
10. We counted the people who participated in the conference.

e. Put signs:

١. لا يهمنى هذا الأمر.

٢. لا يعز من أذله الله.

٣. سدّت السيارتان الطريق.

٤. أهن هممن بمغادرة الاجتماع؟

٥. اهتزّ العرش من دعاء المظلوم.

٦. هل تظنون أن الإجازة قريبة.

٧. أنت قصصت حكاية غريبة

على إخوتك.

f. Read and translate:

١. أَنَّا صَبَبْنَا الْمَاءَ صَبّاً ثُمَّ شَقَقْنَا الأَرْضَ شَقّاً فَأَنْبَتْنَا فِيهَا حَباً. [٨٠:٢٥-٢٧]

٢. وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَو يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلاَّ أَنْفُسَهُمْ وَمَا يَشْعُرُونَ. [٣:٦٩]

٣. أَرَأَيْتَ الَّذِى يُكَذِّبُ بِالدِّينِ. فَذَلِكَ الَّذِى يَدُعُّ الْيَتِيمَ. وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ. [١٠٧:١-٣]

٤. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ. [٣:٣١]

٥. لَيْسَ الْمِسْكِينُ الَّذِى تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَ لا اللُّقْمَةُ وَاللُّقْمَتَانِ. إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ. [الحديث]

٦. مَنْ أَنْظَرَ مُعْسِراً اَوْ وَضَعَ لَهُ اَظَلَّهُ اللّٰهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَومَ لاَ ظِلَّ إِلاّ ظِلُّهُ. [الحديث]

٧. اَللّٰهُمَّ مَنْ وَلِىَ مِنْ أَمْرِ اُمَّتِى شَيْئاً فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيهِ ' وَمَن وَلِىَ مِنْ أَمْرِ اُمَّتِى شَيْئاً فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ. [الحديث]

٨. مَنْ سَنَّ فِى الإِسلامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ اَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَئٌ. وَمَن سَنَّ فى الإِسْلام سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُمَن عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ اَنْ يَنْقُصَ مِنْ اَوْزَارِهِمْ شَئٌ. [الحديث]

Vocabulary

Text:

	(ن)مَدَّ	to extend, stretch	مَادَّ	to give time
	(ض)فَرَّ	to flee	تَمَدَّدَ	to be extended
	(س)مَسَّ	to touch	أَمَدَّ	to help
	تَمَادَّ	to give time	مَدَّدَ	to extend, stretch
	إِنْحَلَّ	(int.v.) to loosen, open	إِمْتَدَّ	to prolong
			إِسْتَمَدَّ	to ask for help

Exercises:

a.	(ن)دَقَّ	to knock	(ن)دَلَّ	to guide, indicate
	(ض)ضَلَّ	to go astray	(ض)عَزَّ	to be respected dear, powerful
	(ن)قَصَّ	to tell a story, describe, relate	(ن)ظَنَّ	to guess, think
	(س)وَدَّ	to like, love	(ض)قَلَّ	to lessen (v.intr.)
b.	اَحَبَّ	to love	تَحَابَّ	to love each other
	تَعَدَّدَ	to multiply	عَزَّزَ	to honour
	إِسْتَقَرَّ	to settle down	إِرْتَدَّ	to apostatize
	اَضَلَّ	to mislead	إِنْضَمَّ	to join, combine with

c.	(ن)مَرَّ	to pass by	(ن)عَدَّ	to count
	اِنْشَقَّ	to split		
	(ن)صَبَّ	to pour down	(ن)حَجَّ	to do *hajj,* pay a visit
d.	difficulty	(مَشَاكِلُ)مُشْكِلَةٌ	crush	(ن)دَسَّ
	to care about	(ب) اِهْتَمَّ	ant	نَمْلَةٌ
	to shake	(ن)هَزَّ	facing	مُوَاجَهَةٌ
	to please	(ن)سَرَّ	reality	الحَقِيقَةُ
	to block	(ن)سَدَّ	truck	الشاحِنَةُ
	to resolve	(ن)حَلَّ	to participate	شَارَكَ
	bottle	(قَوَارِيرُ) قَارُورَة		
e.	(ن)هَمَّ	to intend	مُغَادَرَةٌ	departure
	اَلْعَرْشُ	throne	اَذَلَّ	to degrade, humiliate
f.	(ن)شَقَّ	to split, break open, be hard on	اَنْظَرَ	to give time
			مُعْسِرٌ	poor
	(حُبُوب)حَبٌّ	seed, grain	(ف)وَضَعَ	to reduce, put
	(ن) شَعَرَ	to be aware	أَظَلَّ	to shade
	(ن) رَدَّ	to return,	(ن)حَضَّ	pursuade, to incite
		bring back	(ن)سَنَّ	to set example
	(ن)دَعَّ	to rebuff	اَللُّقْمَةُ	morsel
	(اُجُورٌ)أَجْرٌ	reward	وَلِيَ	to govern, take up responsibility, administer
	(أَوْزَارٌ)وِزْرٌ	sin, burden		
	التَّمْرَةُ	a piece of date		
	سُنَّة	example	تَعَفَّفَ	to avoid, be chaste
	يَتِيمٌ	orphan		
	(طَوائِف) طَائِفة	group	(ن) رَفَقَ	to be linient, kind
	اِتَّبَعَ	to follow		

Lesson Twenty Two

Verbs with *Hamzah* (الفِعْلُ المَهْمُوز)

Verbs with *hamzah* usually function like strong verbs. However, there are a few exceptions. In some cases there are also problems concernning writing and pronunciation.

The rule governing the writing and pronunciation may be stated as follows: When two *hamzahs* occur in one syllable, the second *hamzah* is dropped and the vowel on the first is elongated. In writting, this is indicated by putting a *madd* on the first *hamzah*. For example: ءَامِلٌ is written as آمِلٌ and ءَالِفٌ is written as آلِفٌ.

1. Verbs with First *Hamzah*

a. The verbal forms of some groups of simple verbs with initial *hamzah* are given below.

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
(ن)أَمَلَ =(to hope)	يَأْمُلُ	أُوْمُلْ	آمِلٌ	مَأمُولٌ	أمَلٌ
(ض)أَسَرَ =(to detain)	يَأسِرُ	إِئْسِرْ	آسِرٌ	مَأْسُورٌ	أَسْرٌ
(س)أَلِفَ =(to be familiar with)	يَأْلَفُ	إِئْلَفْ	آلِفٌ	مَأْلُوفٌ	أُلْفَةٌ
(ك)أَدُبَ =(to behave properly)	يَأدُبُ	أُؤْدُبْ	أَدِيْبٌ		أَدَبٌ

Imperatives with فَ or وَ are written as فَأْمُلْ , فَأْسِرْ, وَأْلِفْ etc.

b. In the positive imparatives of (ن)أَخَذَ , (ن)أَمَرَ ; (ن)أَكَلَ etc. the initial *hamzah* is dropped. أَخَذَ , for example, has its imperative as follows:

خُذْ . خُذَا . خُذُوا . خُذِى . خُذَا . خُذْنَ

However, with فَ and وَ the *hamzah* is restored:

وَأْمُرْ فَأْخُذْ

The negative imperative (النَّهْى) is quite regular:

لاتَأْخذ، لاتَاخُذَا ---

c. The case of derived verbs with first *hamzah* is illustrated here by taking أَلِفَ as base.

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
آلَفَ	يُؤْلِفُ	آلِفْ	مُؤْلِفٌ	مُؤْلَفٌ	إِيْلَافٌ
=(to befriend with)					
أَلَّفَ	يُؤَلِّفُ	أَلِّفْ	مُؤَلِّفٌ	مُؤَلَّفٌ	تَأْلِيفٌ
=(to compile)					
آلَفَ	يُؤَالِفُ	آلِفْ	مُؤَالِفٌ	مُؤَالَفٌ	مُؤَالَفَةٌ
=(to befriend)					
تَأَلَّفَ	يَتَأَلَّفُ	تَأَلَّفْ	مُتَأَلِّفٌ	مُتَأَلَّفٌ	تَأَلُّفٌ
=(to consist of)					
تَآلَفَ	يَتَآلَفُ	تَآلَفْ	مُتَآلِفٌ	مُتَآلَفٌ	تَآلُفٌ
=(to harmonise with)					
إِئْتَلَفَ	يَأْتَلِفُ	إِئْتَلِفْ	مُؤْتَلِفٌ	مُؤْتَلَفٌ	إِئْتِلَافٌ
=(to be familiar with)					
إِسْتَأْلَفَ	يَسْتَأْلِفُ	إِسْتَأْلِفْ	مُسْتَأْلِفٌ	مُسْتَأْلَفٌ	إِسْتِئْلَافٌ
=(to court friendship)					

In the إِفْتِعَالٌ of أَخَذَ the *hamzah* is assimilated into *ta:* إِ ئْ تَخَذَ becomes إِتَّخَذَ.

2. Verbs with Middle *hamzah*

Verbs with middle *hamzah* have the following forms:

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
سَأَلَ(ف)	يَسْأَلُ	إِسْئَلْ	سَائِلٌ	مَسْئُولٌ	سُؤَالٌ
=(to ask, request)					
سَئِمَ(س)	يَسْئَمُ	إِسْئَمْ	سَئِمٌ		سَأْمٌ/سَآمَةٌ
=(to be weary of)					
رَؤُفَ(ك)	يَرْؤُفُ	أُرْؤُفْ	رَءُوْفٌ		رَأْفَةٌ
=(to sympathize)					

The imperative of سَأَلَ is most often simplified as سَلْ and is conjugated as follows:

سَلْ سَلَا سَلُوا سَلِى سَلَا سَلْنَ

Conjugations of derived forms are quite regular. For example:

Perfect	Imperfect	Imperative	Act. Participle	Pass. Participle	Infinitive
أَشْأَمَ	يُشْئِمُ	أَشْئِمْ	مُشْئِمٌ	مُشْئَمٌ	إِشْآمُ
=(to make some one weary)					
تَسَاءَ لَ	يَتَسائَلُ	تسائَل	مُتَسائِلٌ	مُتَسَائَلٌ	تَسَاؤُلٌ
=(to put question to each other)					
إِسْتَرْأَفَ	يَسْتَرْئِفُ	إِسْتَرْئِفْ	مُسْتَرْئِفٌ	مُسْتَرْئَفٌ	إِسْتِرْءَ افٌ
=(to ask for sympathy)					

3. Verbs with Last *hamzah*

Verbs with last *hamzah* have the following forms:

Perfect	Imperfect	Imperative	Act. Participle	Pass. Participle	Infinitive
(ف)قَرَأَ	يَقْرَأُ	إِقْرَأْ	قَارِئٌ	مَقْرُوءٌ	قِرَاءَ ةٌ
=(to read)					
(س)صَدِئَ	يَصْدَءُ	إِصْدَأْ	صَدِئٌ		صَدَءٌ
=(to rust)					
(ك)جَرُأَ	يَجْرُءُ	أُجْرُأْ	جَرِئٌ		جُرْأَةٌ
=(to be brave)					

Conjugations of derived forms are quite regular. Some forms from the root بَرِئَ (=was free from responsibility) are given below:

Perfect	Imperfect	Imperative	Act. Participle	Pass. Participle	Infinitive
بَرَّأَ	يُبَرِّئُ	بَرِّءْ	مُبَرِّئٌ	مُبَرَّئٌ	تَبْرِئَةٌ
=(to absolve of responsibility)					
أَبْرَأَ	يُبْرِئُ	أَبْرِئْ	مُبْرِئٌ	مُبْرَئٌ	إِبْرَاءٌ
=(to absolve of responsibility)					
بَارَأَ	يُبَارِئُ	بَارِئْ	مُبَارِئٌ	مُبَارَئٌ	مُبَارَءَ ةٌ
=(to distance from)					

تَبَرُّءٌ مُتَبَرَّؤٌ مُتَبَرِّئٌ تَبَرَّءْ يَتَبَرَّأُ تَبَرَّأَ

=(to be free from responsibility)

تَبَارُؤٌ مُتَبَارَؤٌ مُتَبَارِئٌ تَبَارَءْ يَتَبَارَأُ تَبَارَأَ

=(to distance from each other)

اِسْتِبْرَاءٌ مُسْتَبْرَأٌ مُسْتَبْرِئٌ اِسْتَبْرَأْ يَسْتَبْرِؤُ اِسْتَبْرَأَ

=(to become free from responsibility)

8. Summary of the Grammar

1. With some exceptions, single verbs with *hamzah,* initial, medial or final are conjugated very much like strong verbs.
2. In writing or pronouncing, where two *hamzahs* occur in one syllable, the second is dropped and the vowel is lengthened. To represent this a *madd* is placed on the first *hamzah.*
3. Various forms of derived verbs with *hamzah* follow regular patterns.

Exercises 22

a. Write the full perfect conjugation of

أَثَّرَ , (ف)سَأَلَ , (ف)نَشَأَ , (س)أَمِنَ

b. Write the full imperfect conjugation of

اِسْتَبْرَءَ , لَائَمَ , (ف)لَجَأَ , (س)أَنِسَ

c. Write the full imperative (الامر) of

اِئتَلَفَ , أَذِنَ , (ف)قَرَأَ , (ن)أَمَرَ

d. Write the active and passive participles and the infinitives of

تَأَخَّرَ , أَنْشَأَ , أَدَّبَ , بَدَأَ

e. Translate into English:

١۔ إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ۔

٢۔ هُوَ الَّذِى أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ۔

٣۔ نَبِّئُونِى بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ۔

٤۔ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِىُّ الأَمِينُ۔

٥۔ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ۔

٦۔ لا تَدْخُلُوا بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتّٰى تَسْتَأْنِسُوا۔

٧۔ اَلْحَسَدُ يَأكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ۔

٨۔ اَلثَّيِّبُ أَولَى بِنَفْسِهَا مِنْ وَلِيِّهَا والبِكْرُ تُسْتَأْمَرُ فِى نَفْسِهَا۔ [ابن ماجة:١٨٧٠۔١٨٧١]

f. Put signs:

١. كلوا واشربوا ولا تسرفوا.
٢. يا يحيى خذ الكتاب بقوة.
٣. مروا أولادكم بالصلاة إذا بلغوا سَبْعاً. [الحديث]
٤. كانت الخطبة موثّرَة جدا ' قد تأثر منها القوم جميعا.
٥. يسئلونك عن النبأ العظيم
٦. لا تتخذوا آيات الله هزوا ولعبا.

g. Translate into Arabic:

1. They read two *surahs* from the Quran.
2. The child took shelter with his mother.
3. We will not eat nor drink.
4. This view has no basis.
5. I have hidden something for you.
6. Many people were captured in the battle.
7. They (women) hastened and did not delay.
8. She grew up in a good family.
9. My parents trained me well.
10. He asked for permission and I permitted him.

h. Read and translate:

١. خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ. [١٩٩:٧]
٢. لا يُؤَاخِذُكُمُ اللّٰه بِاللَّغْوِ فِى أَيمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ. [٢٢٥:٢]
٣. لا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِن مُشْرِكَةٍ وَلَو أَعْجَبَتْكُمْ وَلاَ تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا. [٢٢١:٢]
٤. يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِى الأَرْضِ حَلاَلاً طَيِّباً وَلا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّه لَكُمْ عَدُوٌّ مُبِينٌ. [١٦٨:٢]
٥. آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُونَ. [٢٨٥:٢]
٦. لا يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ. [مسلم]
٧. مَا أَكَلَ أَحَدٌ طَعَاماً خيراً مِن أَن يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَأَنَّ نَبِىَّ اللّٰهِ دَاوُدَ (عـ) كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ. [البخارى]
٨. عَلَى الْمَرْءِ الْمُسْلِمِ اَلسَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلاَّ أَن يُؤْمَرَ بِمَعْصِيَةٍ ' فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ. [متفق عليه]

Vocabulary

Text:

(ن)أَمَلَ	to hope	(س)سَئِمَ	to be weary of
(ض)أَسَرَ	to detain, capture	(ك)رَؤُفَ	to sympathise, be kind
(س)أَلِفَ	to acquaint oneself with, be familiar with.	أَسْأَمَ	to make someone weary of, bore
(ك)أَدُبَ	to behave properly	(ن)أَخَذَ	to take
تَسَائَلَ	to quantum task each other	آلَفَ	to befriend, unite, make secure
إِسْتَرْأَفَ	to ask for sympathy	(ك)جَرُأَ	to be brave
		أَلَّفَ	to compile, compose, join
(س)صَدِئَ	to rust		
بَرَّءَ	to absolve one of responsibility	تَأَلَّفَ	to be united, to consist of
أَبْرَأَ	" "	إِئْتَلَفَ	to harmonise with, be familiar with
بَارَأَ	to distance from responsibility		
تَبَرَّأَ	to be free from responsibility	إِسْتَأْلَفَ	to court friendship
		(س) بَرِئَ	to be free from responsibility
تَبَارَأَ	to be free from responsibility	إِتَّخَذَ	to take, adopt
إِسْتَبْرَأَ	to become free from responsibility		

Exercises:

a. (س)أَمِنَ	to be safe, be in peace	أَثَّرَ	to affect, influence
		نَشَأَ	to grow, develop
b. (س)أَنِسَ	to be familiar and close	لَائَمَ	to suit, fit, match
		(ف)لَجَأَ	to take shelter
c. أَذِنَ	to allow, permit		
d. بَدَاء	to begin	تَأَخَّرَ	to be late, delay

	أَدَّبَ	to train, teach manners	أَنْشَأَ	to grow, create
e.	إِسْتَأْنَسَ	to get acquainted with	الحَطَبُ	fire wood
			اَلثَّيِّبُ	divorcee
	نَبَّأَ	to inform	أَوْلَى	has more right on
	إِسْتَأْجَرَ	to hire someone on wages	إِسْتَأْمَرَ	to take permission
			اَلْبِكْرُ	unmarried girl
f.	أَسْرَفَ	to squander, spend lavishly	مُؤَثِّرَةٌ	effective, moving
			تَأَثَّرَ	to be influenced
	سَبْعٌ	seven	هُزُوٌ	joke
g.	surah	سُورَةٌ	basis	أَصْلٌ
	view	رَأْيٌ	to hasten	تَعَجَّلَ
	to hide	أَخْفَى	ask for permission	إِسْتَأْذَنَ
h.	أَعْرَضَ	to ignore, avoid	(خُطُوَات) خُطْوَةٌ	step
	آخَذَ	to punish, call to account	(بَائِقَة .s) بَوَائِقُ	evil, treachery
			(س) كَرِهَ	to dislike
	اَللَّغْوُ	vain, thoughtless	عُرْفٌ	known custom
	(أَيْمَانٌ) يَمِينٌ	oath	مَعْصِيَة	sin, dis obedience
	حَلاَلٌ	lawful, permitted	سَمْعٌ	listening
	آمَنَ	to believe	(ض) كَسَبَ	to earn

Lesson Twenty Three

Some Irregular Nouns

1. ذُو and Its Sister Words

a. A group of five words: أَبٌ , أَخٌ , حَمٌ (father-in-law), فَمٌ (mouth) and ذُوْ (possessor of) when construct (مُضَاف) behave in a peculiar way. Look at these sentences:

جَاءَ أَبُو خالِدٍ	Khalid's father came.
رَأَيْتُ أَبَا خالِدٍ	I saw Khalid's father.
هَذِهِ سَيَّارَةُ أَبِي خالِدٍ	This is the car of Khalid's father.

This means that as *marfū'* أَب is written as أَبو , as *manṣūb* it is written as أَبَا , and as *majrur* it is written as أَبِي. For other words of the group see the following table:

gen. مجرور	acc. منصوب	nom. مرفوع	
أَبِي	أَبَا	أَبُو	أَبٌ
أَخِي	أَخَا	أَخُو	أَخٌ
فِي	فَا	فُو	فَمٌ
حَمِي	حَمَا	حَمُو	حَمٌ
ذِي	ذَا	ذُو	ذو

Note that فَمٌ also loses *mīm* in all the cases.

When the first four words are ascribed to ى, the first person singular pronoun, they are written as أَبِي , أَخِي , فِيَّ , حَمِي in all the three cases.

b. As dual and plural

The dual of أَبٌ , أَخٌ are أَبَوَانِ (father and mother) and أَخَوَانِ in the nominative (مرفوع), and أَبَوَيْنَ and أَخَوَيْنَ in the accusative and genitive cases.

The dual of فَمٌ and حَمٌ are according to the general rule فَمَانِ and حَمَانِ in the nominative, and فَمَيْنِ and حَمَيْنِ in the accusative and genitive.

All the four have irregular plurals: آبَاء , إِخوان or إِخْوَةٌ, أَفْمَام or أَفْواه, and أَحْمَاء , and behave as any other

plural.

c. ذُو declines as follows:

	Plural الجَمْع		Dual المُثَنَّى		Singular الواحد		
	Gen./Acc.	Nom.	Gen./Acc.	Nom.	Gen.	Acc.	Nom.
المذكر M	ذَوِى / أُولِى	ذَوُو / أُولُو	ذَوَى	ذَوَا	ذِى	ذَا	ذُو
المونث F	ذَوَاتٍ	ذَوَاتُ	ذَوَاتَى	ذَوَاتَا	ذَاتِ	ذَاتَ	ذَاتُ

Its use may be illustrated as follows:

1. as *marfū'*:

هُوَ ذُو مَالٍ	He is wealthy.
إِنَّهَا ذَاتُ جَمَالٍ	She is beautiful.
هُمَا ذَوَا الْقُوَّةِ	They (two) are powerful.
هُمْ ذَوُو الْعِلْمِ	They are knowledgeable.
ذُو الْمَالِ مَحْسُودٌ	The wealthy is envied.

2. as *manṣūb/majrūr*:

كَانَ زَيْدٌ ذَا ثَرْوَةٍ عَظِيمَةٍ	Zayd was a person of great wealth.
يُحِبُّ النَّاسُ كُلَّ ذِى مُرُوءَةٍ	People love every one who is kind.

• ذُو along with its genitive is also used attributively, e.g.,

هُوَ عَالِمٌ ذُو ذَاكِرَةٍ قَوِيَّةٍ	He is a learned man of a strong memory.
رَأَيْنَا مَلِكَةً ذَاتَ جَمَالٍ بَاهِرٍ	We saw a queen extremely beautiful.
اَلْعِزَّةُ الْيَوْمَ لِقَوْمٍ ذَوِى الْمَالِ	Nowadays, honour is for people of means.

2. Nouns Partly Declinable (*mamnū' al-ṣarf*)

Some kinds of nouns and adjectives (1) do not take *tanwīn* even when they do not carry the definite article اَلْ ; they also (2) take *fathah* even when they are in the genitive case (*majrūr*). They are called *mamnū' al-ṣarf*, partly declinable. They belong to any of the following three categories:

(1) A proper noun which is ·

a. feminine فاطِمَةُ , سُعَادُ , زَيْنَبُ

b. or of non-Arab origin, e.g. لَنْدَنُ , بَارِيسُ
c. or a combination of more than two words, e.g.
نِيويورك, or بَعْلَبَكُّ.
d. or on the pattern of
- أَفْعَلُ like أَحْمَدُ
- فُعَلُ like عُمَرُ
- فُعْلاَنُ like عُثْمَانُ

2. An adjective on the pattern of
- أَفْعَلُ like أَحْمَرُ , أَصْغَرُ
- or their fiminine like حَمْرَاءُ , بَيْضَاءُ
- or فَعْلاَنُ like عَطْشَانُ , غَضْبَانُ

3. A common noun on the pattern of
- فَعْلاءُ like صَحْرَاءُ (desert),
- فُعْلَى like نُعْمَى (blessing), بُشْرَى
- or which is pluralized on the pattern of مَفَاعِلُ like مَدَارِسُ and مَسَاجِدُ or on the pattern of مَفَاعِيْلُ like مَفَاتِيحُ , عَصَافِيْرُ etc.

Sentences illustrating the above rules:

1.a.	هٰذِهِ فَاطِمَةُ	This is Fatimah.
	رَأَيْتُ سُعَادَ	I saw Su'ad.
	هٰذَا بَيْتُ عَائِشَةَ	This is the house of Aishah.
b.	جَاءَتْ زَيْنَبُ مِنْ بَارِيسَ	Zaynab came from Paris.
c.	سَافَرَ أَخُوهُ إِلَى نِيويُورك	His brother left for New York.
d.	هٰذَا ابْنُ عُمَرَ	This is the son of Umar.
	إِسْمُهُ أَحْمَدُ	His name is Ahmad.
	أَشْكُرُ عُثْمَانَ عَلَى إِحْسَانِهِ	I thank Uthman for his favour.
	اَلْوَرْدَةُ حَمْرَاءُ	The rose is red.
2.	لا تَأْمَلْ شَيئاً مِنْ كَسْلاَنَ	Don't expect anything from a lazy man.
	لَسْتُ بِأَعْلَمَ مِنْكَ	I am not more knowledgeable than you.
	هُوَ أَصْغَرُ مِنِّى سِنّاً	He is younger than me in age.

3. أَمَامَكَ صَحْرَاءُ وَاسِعَةٌ	Before you there is a vast desert.
لا تَلْعَبْ بِعَصَافِيرَ	Don't play with sparrows.
هَذِهِ مَدَارِسُ ، لا مَكَاتِبُ	These are schools, not offices.

However, if any word of these categories takes the definite article اَلْ or becomes a construct (مضاف), it ceases to be *mamnū' al-ṣarf.* For example:

اَلرُّبْعُ الخالِي مِنْ أَكْبَرِ صَحْرَاءِ الْعَالَمِ	The Rub'al-khali is one of the largest deserts of the word.
هَذَا مِنَ الْمَسَاجِدِ الْكَبِيرَةِ فِى الْبَلَدِ	This is one of the big mosques of the country.

3. Summary of the Grammar

1. The words اَبٌ , أَخٌ , فَمٌ , حَمٌ and ذُو behave in a peculiar way when they are ascribed to a noun or pronoun. If they are *marfū* they take و, if *manṣūb* they take ا, and if *majrur* they take ى ; فَمٌ also loses م in all cases.
2. ذُو and its declensions are used along with their genitives both predicatively and attributively.
3. A class of nouns and adjectives does not take *tanwin* even if it does not carry the definite article, and behaves as accusative (*manṣūb*) when it is *majrūr.* They are called *mamnū' al-ṣarf.*

Exercises 23

a. Translate into English.

١. قَضَى أَبِى اللَّيلَةَ بِصَحْرَاءَ.
٢. مَا رَأَيْتُ النُّعْمَى كَالصِّحَّةِ.
٣. لَسْتُ بِأَعْلَمَ مِنْ أَخِيكَ بِهَذَا الأَمْرِ.
٤. خَرَجَتْ طَالِبَاتٌ وَدَخَلَتْ أُخَرُ.
٥. إِفْتَحْ فَاكَ وَاشْرَبِ الدَّوَاءَ.
٦. كَانَ حَاتِمُ بنِ الطَّائِيُّ ذَا كَرَمٍ وَمُرُوءَةٍ.
٧. أَعْرِفُ أَنَّ حَمَاكَ عَالِمٌ مَشْهُورٌ.
٨. كَانَ زُفَرُ مِنْ أَصْحَابِ أَبِى حَنِيفَةَ.
٩. قَابَلْتُ أَبَاكَ بِلَنْدَنَ الشَّهْرَ الْمَاضِىَ.
١٠. مُضَرُ مِنْ أَشْهَرِ قَبَائِلِ الْعَرَبِ.
١١. تَحَدَّثْتُ مَعَ أَبِيكَ فِى هَذا الْمَوْضُوعِ مِنْ قَبْلُ.
١٢. تَصَدَّقْ بِمَالِكَ عَلَى الْفُقَرَاءِ ذَوِى الْحَاجَةِ.
١٣. سَافَرَ يَعْقُوبُ عَلَيْهِ السَّلامُ إِلَى ابْنِهِ يُوسُفَ بِمِصْرَ.
١٤. هَلْ شَاهَدْتَ مَصْنَعاً مِنْ مَصَانِعَ كَبِيرَةٍ فِى الْبَلَدِ؟
١٥. لاَ تُجَادِلْ وَأَنْتَ غَضْبَانُ وَلا تَأْكُلْ وَأَنتَ شَبْعَانُ.

b. Translate into Arabic.

1. The camel moves in the desert easily.
2. I saw some beautiful scenes in the country.
3. He was thirsty when he arrived here.
4. They came to us with a good news.
5. Khalid is not older than Rashid.
6. Zaynab's father is one of the scholars of the Quran.
7. He is not a man of money or power.
8. O my people! There is a lesson for you in Pharaoh.
9. Uthman was one of the earliest Muslims.
10. Sahban was one of the great orators of the Umayyad period.

c. Put signs:

١. تزوج سعيد بفتاة حسناء.
٢. ذهب السائح إلى نيويورك.
٣. يا أبا خالد! أين أصدقاؤك؟
٤. كانت غزوة بدر في شهر رمضان.
٥. كان عمر من الخلفاء الراشدين.
٦. نشأ في الصحراء شعراء وحكماء كبار.
٧. لا فرق بين أبيض وأسود إلّا بالتقوى.

d. Read and translate:

١. المُسْلِمُ أَخُو المُسلِمِ لا يَظْلِمُهُ ولا يُسْلِمُهُ. [متفق عليه]
٢. لا يَحِقُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوقَ ثَلاثٍ. [متفق عليه]
٣. إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ. [٤١:٤٣]
٤. تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلالِ وَالإِكْرَامِ. [٥٥:٧٨]
٥. إِنَّ مَثَلَ عِيْسَى عِنْدَاللّٰهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونِ. اَلْحَقُّ مِنْ رَّبِّكَ فَلاَ تَكُنْ مِّنَ الْمُمْتَرِينَ.[٣:٥٩–٦٠]
٦. وَعَهِدْنَا إِلَى إِبْرَاهِيْمَ وَإِسْمَاعِيلَ أَنْ طَهِّرا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ. [٢:١٢٥]
٧. لَيْسَ عَلَى الاعْمَى حَرَجٌ وَلا عَلَى الأَعْرَجِ حَرَجٌ وَلا عَلَى الْمَرِيْضِ حَرَجٌ. [٤٨:١٧]
٨. فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَا هُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ. [٣٤:١٦]
٩. وَالأَرْضَ وَضَعَهَا لِلأَنَامِ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الأَكْمَامِ. وَالْحَبُّ ذُوالعَصْفِ وَالرَّيْحَانُ. فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ. [٥٥:١٣]

١٠. وَأُولُوا الأَرْحَامِ بَعْضُهم أَوْلَى بِبَعْضٍ فِى كِتَابِ اللّٰهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلا أَنْ تَفْعَلُوا إِلَى أَوْلِيَاءِ كُمْ مَعْرُوفاً. كَانَ ذَلِكَ
فِى الْكِتَابِ مَسْطُوراً. [٦:٣٣]

Vocabulary

Text:

	(أَفْوَاهٌ)فَمٌ	mouth	ذَاكِرَةٌ	memory
	(أحماءٌ)حَمٌ	father-in-law	بَاهِرٌ	dazzling,brilliant
	نُعْمَى	blessing	بُشْرَى	good news
	مَحْسُودٌ	envied	ثَرْوَةٌ	wealth
	صَحْراء	desert	عَطْشَان	thirsty

Exercises:

a.	(ض)قَضَى	to pass,complete	أَشْهَرُ	more famous
	(أُخَرُ)أُخْرَى	other(f.)	تَحَدَّثَ	to talk to
	كَرَمٌ	magnanimity, kindness	مَوضُوع	subject
			شَبْعَانُ	one who has eaten to the fill.
	مُرُوءَة	gentleman's behaviour	جَادَل	to quarrel, argue
b.	easily	بِسُهُولَةٍ	scholar	(عُلَمَاءُ)عَالِمٌ
	orator	(خُطَبَاء)خَطِيبٌ	Pharaoh	فِرْعَونُ
	period	زَمَان,عَهد	earliest	اَلسَّابِقُونَ
			Umayyad	بَنُوأُمَيَّةَ
c.	سَائِحٌ	traveller	تَقْوى	piety
d.	تَبَارَكَ	to be blessed	جَلال	majesty,glory, holiness
	سَيْلٌ	flood		
	إِكْرَامٌ	honour,bounty	العَرِم	dam,dike
	مُمْتَرِى	doubter,sceptic	بَدَّلَ	to change
	(س)عَهِدَ	to assign,charge	أكلٌ	thing to eat
	طَهَّرَ	to clean,purify	خَمْطٌ	bitter
	أَثْلٌ	tamarisks	سِدْرٌ	lote-tree
	عَاكِفٌ	one who does *i'tikaf*	أَنَام	animals
			(s.رَاكِع)رُكَّعٌ	one who bows in

اَلنَّخْلُ	date palm		prayer
(أَكْمَام)كُمٌّ	spathe	سُجُودٌ (سَاجِدٌ.s)	one who prostrates on the ground in prayer
حَرَجٌ	blame,objection	اَلْعَصْفُ	stalk and leaves
أَعْرَجُ	lame	اَلرَّيْحَانُ	sweet smell
(إِلْىٌ.s)آلاءٌ	favour,blessing, wonder	مُهَاجِرٌ	immigrant
مَسْطُورٌ	written	(ض)حَقَّ	to be right for
أَسْلَمَ	foresake, surrender	عِقَابٌ	punishment
(ن) هَجَرَ	leave, abondon		

LESSON TWENTY FOUR
Verbs with first *wāw* or *yā*

Verbs with first *wāw* or *yā* are called *mithāl.*

1. First *wāw* Verbs: (المِثال الواوِى)

a. In their perfect, verbs with first *wāw* are conjugated just like any strong verb. In the imperfect and the imperative, however, some categories of verbs, namely the فَتَحَ , ضَرَبَ and حَسِبَ groups, undergo some changes. For example:

وَضَعَ(ف) has imperfect as يَضَعُ and imperative as ضَعْ; وَزَنَ(ض) has imperfect as يَزِنُ and imperative as زِنْ; and وَرِثَ(ح) has imperfect as يَرِثُ and imperative as رِثْ.

That is to say, the first radical, *wāw,* drops from the imperfect as well as the positive imperative (الأمر) of the ف, ض and ح groups.

In case of verbs of سَمِعَ and كَرُمَ groups, the *wāw* does not drop, neither in the imperfect nor in the imperative. However, the *wāw* of the imperative of the سَمِعَ group of verbs changes into *yā.* For example: وَجِلَ (س) has imperfect as يَوْجَلُ and imperative as إِيْجَلْ . It also has imperfect as يَيْجَلُ.

b. Participles and Infinitives:

The active and passive participles of *mithāl* verbs are quite regular. From وَجَدَ (ض) we have the active participle وَاجِدٌ , and passive participle مَوجُود , and from وَجُهَ (ك), we have the active participle وَجِيْهٌ.

The infinitives of some verbs are formed by dropping the initial *wāw* and adding ة at the end. For example وَزَنَ(ض) , وَسِعَ(س) , وَثِقَ(ح) have their verbal nouns as زِنَةٌ , سَعَةٌ and ثِقَةٌ etc.

c. Passive Perfect and Imperfect:

Both are quite regular. For example the passive perfect and imperfect of وَعَدَ are وُعِدَ and يُوعَدُ.

d. Derived verbs with first *wāw* are conjugated like strong verbs. For example:

Perfect	Imperfect	Imperative	Act. Participle	Pass. Participle	Infinitive
أَوْضَعَ	يُوضِعُ	أَوْضِعْ	مُوضِعٌ	مُوْضَعٌ	إِيْضَاعٌ
=to run fast					
وَسَّعَ	يُوَسِّعُ	وَسِّعْ	مُوَسِّعٌ	مُوَسَّعٌ	تَوْسِيْعٌ
=to broaden					
وَافَقَ	يُوَافِقُ	وَافِقْ	مُوَافِقٌ	مُوَافَقٌ	مُوافَقَةٌ
=to agree					
تَوَسَّعَ	يَتَوَسَّعُ	تَوَسَّعْ	مُتَوَسِّعٌ		تَوَسُّعٌ
=to expand					
تَوَاضَعَ	يَتَوَاضَعُ	تَوَاضَعْ	مُتَوَاضِعٌ		تَوَاضُعٌ
=to be humble					
اِسْتَوْقَدَ	يَسْتَوْقِدُ	اِسْتَوْقِدُ	مُسْتَوقِدٌ	مُسْتَوْقَدٌ	اِسْتِيقَاد
=to light fire					

In the إِفْتِعَالٌ of these verbs, however, the *wāw* is assimilated into *ta*: اوْتِفَاق , for example, becomes اِتِّفَاق . The verbal forms from اِتِّفَاق are: اِتَّفَقَ , يَتَّفِقُ , إِتَّفِقْ , مُتَّفِقٌ , مُتَّفَقٌ.

2. Verbs with first *yā*

a. Verbs in this category are very few. They are conjugated like verbs with first *wāw*, with the difference that they have *yā* in place of *wāw*. For example:

Perfect	Imperfect	Imperative	Act. Participle	Infinitive
(ف)يَنَعَ	يَيْنَعُ	اِيْنَعْ	يَانِعٌ	يَنْعٌ
=to ripen				
(ك)يَسُرَ	يَيْسُرُ	أُسُرْ	يَسِير	يُسْرٌ
=to be easy				
(س)يَقِظَ	يَيْقَظُ	اِيْقَظْ	يَقِظٌ	يَقَظٌ
=to wake up				
(ح)يَبِسَ	يَيْبِسُ	اِيْبِسْ	يَابِسٌ / يَبِسٌ	يُبْسٌ
=to dry				

b. Derived verbs of this category have their various forms on the following patterns.

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
أَيْقَظَ	يُوْقِظُ	أَيْقِظْ	مُوقِظٌ	مُوْقَظٌ	إِيقَاظٌ
=to awaken					
يَسَّرَ	يُوَسِّرُ	يَسِّرْ	مُوَسِّرٌ	مُيَسَّرٌ	تَيْسِيْرٌ
=to make easy					
يَاسَرَ	يُوَاسِرُ	آسِرْ	مُوَاسِرٌ	مُوَاسَرٌ	يِسَارٌ
=to take left					
تَيَاسَرَ	يَتَيَاسَرُ	تَيَاسَرْ	مُتَيَاسِرٌ	مُتَيَاسَرٌ	تَيَاسُرٌ
=to take left, take easy					
تَيَسَّرَ	يَتَيَسَّرُ	تَيَسَّرْ	مُتَيَسِّرٌ	مُتَيَسَّرٌ	تَيَسُّرٌ
=to be available					
إِسْتَيْسَرَ	يَسْتَيْسِرُ	إِسْتَيْسِرْ	مُسْتَيْسِرٌ	مُسْتَيْسَرٌ	إِسْتِيسَارٌ
=to be easy, be available					

3. Summary of the Grammar

1. Verbs with first *wāw* or *yā* are called *mithāl*.
2. Both the *mithāl* of *wāw* and *yā* act like strong verbs except that
   1. the imperfect and the imperative of ف, ض and ح group of verbs drop the initial *wāw*, and
   2. the infinitives of most groups drop the initial *wāw* and add ةٌ at the end.
3. Derived *mithāl* verbs are quite regular, only in the إِفْتِعَالٌ form the initial *wāw* is assimilated into *tā*.

Exercises 24

a. Write the perfect of (ح)وَثِقَ , (ض)وَجَدَ and (ف)يَنَعَ

b. Write the imperfect of (ض)وَرَدَ , (ف)وَدَعَ and (س)يَقِظَ.

c. Write the positive imperative of وَسِعَ (س) , (ض)وَقَرَ, and (ف)يَمَنَ.

d. Write the negative imperative of إِتَّصَلَ , أَيْقَظَ and تَيَسَّرَ.

e. Translate into English.

١ـ وَقَفَتِ السَّيَّارَاتُ بِالْمَوْقِفِ.

٢. لَمْ يَيْنَع الثِّمَارُ إِلَى الآنِ.
٣. مَتَى تَصِلُ الطَّائِرَةُ مِن لَنْدَنَ.
٤. إِتَّفَقْنَا عَلَى أَنْ نُغَادِرَ قَبْلَ الْفَجْرِ.
٥. ضَعْ هَذا الْقُرْصَ عَلى اللِّسَانِ ثُمَّ ابْلَعْهُ.
٦. وَلَدَتِ النِّسَاءُ أَولادَهُنَّ فِي مُسْتَشْفَى الْوَلاَدَةِ.
٧. اَلْمُسَافِرُونَ يُوَدِّعُونَ الأَهْلَ قَبْلَ التَّوَجُّهِ إِلَى الطَّائِرَةِ.
٨. لا يَجِبُ عَلَى الَّذِى لَمْ يَبْلُغِ الْحُلْمَ صَلاةٌ وَلاَ صَوْمٌ.

f. Put signs:

١. هب للفقير من مالك.
٢. لا تقف فى الطريق.
٣. يا سلمى! ضعى هذا الكتاب على طَاوِلَتِى.
٤. صف ما شاهدته فى زيارتك.
٥. ثق بأصدقاءك ولا تظن بهم ظن السوء.

g. Translate into Arabic.

1. The train will be soon arriving at the station.
2. Put two questions on this passage.
3. Disagreement occured between the contending parties.
4. He went to the airport to bid farewel to his guests.
5. The teacher explained the lesson by means of a map.
6. The government has enacted laws to check crimes.
7. The visitors distributed the gifts to the patients.
8. Two labourers dropped on the ground from the roof.
9. It is obligatory on us that we understand the Quran and act upon it.

h. Read and translate:

١. إِنَّهُ لا يَيْأَسُ مِنْ رَوحِ اللّهِ إِلاَّ الْقَوْمُ الْكافِرُونَ. [١٢:٨٧]
٢. لاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى. [٣٩:٧]
٣. لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ. [٥٤:١٧]
٤. وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلا بِعِلْمِهِ [٤١:٤٧]
٥. يَسِّرُوا وَلا تُعَسِّرُوا وَبَشِّرُوا وَلا تُنَفِّرُوا. [مُتَّفق عليه]
٦. يَا أَيُّهَا الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهاً. [٤:١٩]
٧. إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ. [مسلم]

٨. اَلشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللّٰهُ يَعِدُكُمْ مَغْفِرَةً
مِنْهُ وَفَضْلاً وَاللّٰهُ وَاسِعٌ عَلِيمٌ. [٢:٢٦٨]
٩. مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِى أَن
يَّدَعَ طَعَامَهُ وَشَرَابَهُ. [الحديث]
١٠. إِنِّى أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِيْنَ [١١:٤٦]

Vocabulary

Text:

تَوَسَّعَ	to broaden (v.int.)	(ض)وَزَنَ	to weigh
تَوَاضَعَ	to be humble	(ح)وَرِثَ	to inherit
إِسْتَوقَدَ	to light fire	(س)وَجِلَ	to fear, scare
(ك)وَجُهَ	to be of distinction,	إِتَّفَقَ	to agree, to happen by chance
(ف)يَنَعَ	to ripen	(ك)يَسُرَ	to be easy
(س)يَقِظَ	to wake up	وَاجِدٌ	finder
(ح)يَبِسَ	to dry up	مَوجُودٌ	present
أَيْقَظَ	to awaken	وَجِيْهٌ	respectable, notable
(س)وَسِعَ	to cover, extend to		
(ح)وَثِقَ	to trust	يَسَّرَ	to make easy
يَاسَرَ	to take left	تَيَاسَرَ	to take left, take easy
زِنَةٌ	weighing		
سَعَةٌ	expanse, expansion	تَيَسَّرَ	to be available
		إِسْتَيْسَرَ	to be easy, available
ثِقَةٌ	trust		
أَوْضَعَ	to run fast	وَعَدَ	to promise
وَسَّعَ	to broaden (vtr.)	وَافَقَ	to agree

Exercises:

).	(ض)وَرَدَ	to come to, arrive	(ف)وَدَعَ	to give up
:.	(ض)وَقَرَ	to settle down	(ف)يَمَنَ	to be lucky
1.	إِتَّصَلَ	to contact	(ض) وَجَبَ	to be obligatory
:.	(ض)وَقَفَ	to stop, stay, stand	قُرْصٌ	tablet
	غَادَرَ	to depart	اَلْحُلْمُ	maturity

(ف)بَلَعَ	to swallow	مُسْتَشْفَى الوَلادَة	maternity hospital
اَلتَّوَجُّهُ	attention, turning to	(ض) وَصَلَ	to reach
(فَ) وَضَعَ	to put, put down	وَدَّعَ	to see off
(ض) وَلَدَ	to give birth		

f.	زِيَارة	visit	(ف) وَهَبَ	to give,donate
	(ض) وَصَفَ	to describe		

g.	passage	عِبَارَةٌ	to enact	وَضَعَ
	disagreement	إخْتِلاَفٌ	law	(قَوَانِينُ)قَانُونٌ
	contending	مُجَادِلٌ	to check	(ن)سَدَّ
	to explain	وَضَّحَ	crime	(جَرَائِمُ)جَرِيمَةٌ
	map	خَرِيطَةٌ	gift	(هَدَايَا)هَدِيَّةٌ
	occur	(ف) وَقَعَ	drop	(ن) سَقَطَ
	labourer	عَامِلٌ	roof	السَقف
	distribute	قَسَّمَ	by means of	بِ

h.	(س)يَئِسَ	to lose hope	نَفَّرَ	frighten,arouse
	رَوْحٌ	soothing mercy	زُورٌ	lie
	(ض)وَزَرَ	to carry the burden	حَاجَةٌ	need
			مُدَّكِرٌ	one that accepts the admonition
	(ض)حَلَّ	to be permissable		
	كَرْهاً	with dislike	بَشَّرَ	to give good tidings
	(ض)وَعَظَ	to advise,counsel		
	(ف) وَدَعَ	to give up, discard	عَسَّرَ	to make difficult
			وَاسِعٌ	magnanimous, broad

Review Exercises-VI

a. Fill in the blanks using words given in brackets.

١. ـــــــ على الطّريقِ إلى المُسْتَشفَى يا أَخِى!(دلّ)

٢. يا أَيُّها النّاسُ ـــــــ فى الصّفِّ أمامَ الشُّبّاكِ.(وقف)

٣. هَلْ ـــــــ اَلبَيْتَ أَلّذِى أَمَامَكم مَسْجِداً؟(اتّخذ)

٤. يا أَيُّها النِّساءُ ـــــــ بَنَاتَكُنَّ بالْحِجابِ.(أمر)

٥. هَل ـــــــ ما وَعَدَكُم رَبُّكُمْ حَقّاً؟ (وجد)

٦. أَعْطِفْ على ـــــــ الأَصغَرِ. (أخ)

٧. رِجالُ الإِطْفاءِ ـــــــ الماءَ عَلَى الحَرِيقِ.(صب)

٨. البَردُ اليَومَ شَديدٌ وكانَ أمسِ ـــــــ.(شديد)

٩. البُرتَقالُ لَذيذٌ والتُّفَّاحُ ـــــــ مِنهُ. (لذيد)

١٠. ـــــــ مُدير الشَركَةِ كثيراً مِنَ الْعَامِلينَ عَلَى أُجْرَةٍ قَليلَةٍ. (استيجار)

١١. ـــــــ هذه الكُتُبَ وَاقْرَءُ واها. (أَخَذ)

١٢. ـــــــ كُلَّ شَئٍّ شاهَدْتَ فى السَّفَرِ (وصف)

١٣. الأبنُ يَرِثُ ـــــــ (أب)

١٤. لَنْ ـــــــ الخِلافُ بَينَنَا أَبَداً.(وقع)

١٥. هذا الطّالِبُ ـــــــ ذَكاءٍ نَادِرٍ.(ذو)

١٦. ذَهبَ خالدٌ إلَى مَنْزل ـــــــ لِمُقَابَلَةِ زَوجَتِه هُناك.(حم)

b. Put signs on this passage:

تقابل عمر مع صديقه أشرف بعد غيبة طويلة ' فسأله عن حاله وحال أولاده. فَقَال : أكبر أولادى حسّان تخرّجَ فى جامعة الأزهر وأصبح طبيبا ' وأصغر أولادى أحمد سافر إلى باريس لدراسة الهندسة بجامعة السوربون. وتزوجت ابنتى خديجة وسافرت مع زوجها إسحاق الى جنيف (Jeneva) حيث يعمل هناك. أمّا ولدى يزيد فهو غضبان لإنه يريد السفر إلى نيويورك للدراسة. وأنا أريده هنا.

c. Translate into Arabic.

1. The boat made its way in the sea.
2. The women researchers may solve the problems of the family.

3. The passangers are arriving at the Frankfort airport.
4. The enemy thought that the war would stop.
5. The agreement states things that are good for both the parties.
6. She is preparing herself for journey by train.
7. Describe the man you found dead at the road.
8. I have never abused anyone in my life.
9. We wished the visit could happen.
10. The habitants in the villages are decreasing.

d. Translate the following verses of the Quran:

١. فَهَبْ لِي مِنْ لَدُنْكَ وَلِيّاً يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ. [١٩:٥-٦]
٢. وَلا تَهِنُوا وَلاَ تَحْزَنُوا وَانتمُ الاعْلَونَ إِنْ كُنْتُم مُؤمِنينَ. [٣:١٣٩]
٣. يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنا وَاغْفِرْلَنا إِنَّكَ عَلَى كُلِّ شَيءٍ قَديرٌ. [٦٦:٨]
٤. وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَو يَرُدُّونَكُم مِنْ بَعْدِ إِيْمَانِكُم كُفَّاراً. [٢:١٠٩]
٥. يَومَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ. [٨٠:٣٤-٣٦]
٦. وَلَو يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيها مِن دَابَّةٍ. [١٦:٦١]
٧. أَ أنتُم أَنْشَأْتُمْ شَجَرَتَها أَمْ نَحْنُ الْمُنْشِئُونَ. [٥٦:٧٢]
٨. إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلاّ هُو وإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيءٍ قَدِيْرٌ. [٦:١٧]
٩. وقالَ نُوْحُ رَبِّ لاَ تَذَرْ عَلَى الأَرْضِ مِنَ الْكَافِرِينَ دَيَّاراً إِنَّكَ إِنْ تَذَرْهُم يُضِلُّوا عِبَادَكَ وَلا يَلِدُوا إِلاّ فَاجِراً كَفَّاراً. [٧١:٢٦-٢٧]
١٠. قُلْ هُوَ اللَّهُ أَحَدٌ- اللَّهُ الصَّمَدُ- لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ. [١١٢:١-٤]

e. Read and translate the following hadiths:

١. لا ينظر اللّه يوم القيامة إلى من جرّ إزاره بطرا. [متفق عليه]
٢. من حمل علينا السّلاح فليس منّا ومن غشّنا فليس منّا. [مسلم]
٣. لا يرث المسلم الكافر ولا الكافر المسلم. [ابن ماجة :٢٧١٩]
٤. لو لا أن اشقّ على أمّتي لأمرتهم بالسّواك عند كلّ صلاة. [ابن ماجة :٢٨٧]
٥. من أحبّ أن يظلّه اللّه في ظلّه فلينظر معسرا أو ليضع له. [ابن ماجة :٣٤١٩]
٦. قالت أسماء بنت يزيد: مرّ علينا رسول اللّه (ص) في نسوة فسلّم علينا. [ابن ماجة :٣٧٠١]
٧. لا يبلغ العبد أن يكون من المتّقين حتّى يدع ما لا بأس

به حذرا ممّا به بأس۔ [ابن ماجة:٤٢١٥]

٨۔ قال رسول اللّه (ص): انصر أخاك ظالماً أو مظلوما۔ فقال رجل: يا رسول اللّه أنصره إذا كان مظلوما۔ أرأيت إن كان ظالما كيف أنصره؟ قال: تحجزه أو تمنعه من الظّلم فإنّ ذلك نصره۔ [البخارى]

٩۔ قال رسول اللّه (ص): أنا وارث من لا وارث له أعقل عنه وأرثه والخال وارث من لا وارث له يعقل عنه ويرِثه۔ [ابن ماجة :٢٦٣٤]

١٠۔ عن المعرور بن سويد قال: رأيت أبا ذرّ(رض) وعليه حلّة وعلى غلامه مثلها فسألته عن ذلك فذكر أنّه سابّ رجلا على عهد رسول اللّه (ص) فعيّره بأمّه فقال النّبيّ (ص): إنّك امرؤ فيك جاهليّة۔ هم إخوانكم وخولكم جعلهم اللّه تحت أيديكم فمن كان أخوه تحت يده فليطعمه ممّا يأكل وليلبسه ممّا يلبس ولا تكلّفوهم ما يغلبهم فإن كلّفتموهم فأعينوهم۔ [متفق عليه]

f. Translate this passage:

صلح الحديبيّة:

فِي السَّنَةِ السَّادسَةِ لِلهِجْرةِ رَأى الرَسولُ عليه السّلامُ فى مَنَامِهِ فى المدينةِ أَنَّهُ دَخَل مَكَّةَ وَطَافَ بالبَيتِ فَأَخْبَرَ المُسلِمينَ فَفَرِحُوا ۔ وَ نُفوسُهُم اشتاقَت إِلَى مكَّةَ التى كانُوا يُحِبُّونَها حُبّاً شَدِيْداً وَأَخَذُوا يُعِدُّونَ أنفُسَهُم لِلْخُروجِ مَعَهُ إليها۔

نَزَل الرَسولُ عليه السّلامُ وَمَعَهُ المُسلمونَ بِالْحُدَيْبِيَّةِ وَأَرْسَلَ عُثْمانَ بنَ عَفَّانَ إلى قُرَيْشٍ۔ سَمِعَ المُسْلِمُونَ بأَنَّ عُثْمَانَ قد قُتِلَ فَبَايَعُوا الرسُولَ (ص) أن يُقَاتِلُوا وَلاَ يَفِرُّوا۔

أَرْسَلَتْ قُرَيشٌ وَفْداً يُخْبِرُ الرَّسُولَ عليه السّلامُ بِأَنَّهُم لا يُرِيدُونَ أن يَصُدُّوا عَنِ البَيْتِ ۔ وَقَد تَمَّ عَقْدُ صُلحٍ بَينَ الطَّرْفَيْنِ وَنَصَّ الاتّفاقُ على أن يَكُفَّ الفريْقَانِ عنِ الْحَرْبِ لِمُدَّةِ عَشَرَة سِنِينَ ، وَعَلَى أنّ مَن جَاءَ مُحَمَّداً عليهِ السَّلامُ مِن قُرِيشٍ ردَّهُ إليهِمْ وَمَنْ جَاءَ قُرَيشاً مِن المُسْلِمِينَ لَمْ

يَرُدُّوهُ ، وَعَلَى أنّ مَنْ أَحَبَّ أن يَدخُلَ فى اتِّفَاقٍ مَعَ مُحمّدٍ عَلَيْهِ السّلامُ أَوْقُرَيش فَلَه ذلك.

وَاعْتَقَدَ بعضُ الصَّحَابَةِ فِى بِدَايةِ الأمْرِ أنَّ الصُّلْحَ فى غيرِ صَالِحِ المُسْلِمينَ لِأَنَّهم قَبِلوا بما ألَحَّتْ عليه قريشُ ، لَكِنَّ الحوادِثَ دَلَّتْ على أنَّ الصُّلْحَ كَأن نَصْراً لِلمُسْلِمينَ واخْتِباراً لِإيْمَانِهِمْ. [بتصرف من سيرة خاتم النبيين لابى الحسن الندوى]

Vocabulary

a.	نادِر	rare	أُجْرَة	wages
	ذكاء	intelligence	(ف)وَقَعَ	to happen
	اَلصَّفُّ	line,queue	رِجَالُ الْإطفَاءِ	fire brigade
b.	تَقابَلَ	to meet	أَصْبَحَ	to be in the morning, become
	تَخَرَّجَ	to graduate		
	غَيْبَةٌ	absence	دِرَاسَةٌ	study
	هُنَاكَ	there	يُرِيْدُ - أَرَادَ	to want, will
c.	problem	(قَضايا)قَضِيَّةٌ	make way	اِتَّخَذَ السَّبِيْلَ
	agreement	الاِتِّفَاق 'الاِتِّفَاقِيَّةُ	to state	(ن)نَصَّ
	to happen	تَحَقَّقَ	habitant	(سُكَّانٌ)ساكِنٌ
	to abuse	سَابَّ '(ن)سَبَّ	to decrease	(ض)قَلَّ
	to prepare	أَعَدَّ	stop	(ض) وَقَفَ
d.	دَيَّار	inhabitant	اَلصَّمَد	Self-sufficient, Absolute
	(ض)وَهَنَ	to become weak		
	لَدُن	presence, near	كُفُو	equal
	أَعْلَى	higher,dominant	(ف)وَذَرَ	to leave
	دَابَّةٌ	creeper, living being	اَتَمَّ	to complete
			صاحِبَةٌ	wife
	كَاشِفٌ	remover,revealer	ضُرٌّ	harm, loss
e.	جَرَّ	to drag	إِزَارٌ	trouser, lower garment
	بَطَرٌ	pride,arrogance		
	(ن)غَشَّ	to cheat	(ض)حَجَزَ	to reserve,stop
	(ض)حَمَلَ	to attack	(ن)شَقَّ(على)	to trouble; to create difficulty
	(ض)عَقَلَ	to pay ransom		

	عَيَّرَ	to reproach, insult		for
	حُلَّةٌ	garb, complete dress	أَعَانَ	to help
	(ض)غَلَبَ	to subdue, overwhelm	خَوَل	servants
			بَأْسٌ	harm, objection
	جَاهِلِيَّةٌ	arrogance of the Days of Ignorance	سَابَّ	to abuse
f.	إِشْتَاقَ اَلَى	to long for	بَأيَعَ	to pledge
	(ن)كَفَّ	to stop	أَرْسَلَ	to send
	مَنَام	sleep	أَلَحَّ	to insist
	أَخَذَ	to begin	إِخْتِبَارٌ	test
	حَادِثَة(حَوادِث)	happening, accident	(ض) تَمَّ	to be complete
	سَنَةٌ(سِنِيْنَ)(سَنَوَات)	year	اَلسَّادِسُ	sixth
	(ن)طَافَ	to go round	عَشَرَة	ten
	وَفْدٌ	delegation	بِدَايَةٌ	beginning
	إِعْتَقَدَ	to belive, think	اَلصُّلْح	agrement of peace
	طَرَفٌ	party	سَدَّ	to check, block
	فِى صَالِحِ	in the interest		

LESSON TWENTY FIVE

Verbs with Middle *wāw* or *yā*

Verbs with middle *wāw* or *yā* are called أَجْوَف or hallow verbs.

1. Perfect

In the active perfect, the middle *wāw* or *yā* of the hollow (أَجْوَف) verbs is changed into *alif.*

(ن)قَوَلَ → قَالَ (to say) (ض)بَيَعَ → بَاعَ (to sell)
(س)خَوِفَ → خَافَ (to fear)
(ك)طَوُلَ → طَالَ (to be long, tall)

The full active perfect conjugation of قَالَ is as follows:

قُلْنَ	قَالَتَا	قَالَتْ	قَالُوا	قَالاَ	قَالَ	الغائب:
قُلْتُنَّ	قُلْتُمَا	قُلْتِ	قُلْتُمْ	قُلْتُمَا	قُلْتَ	الحاضر:
				قُلْنَا	قُلْتُ	المتكلم:

All the other groups of hollow verbs are conjugated on the same pattern. The only difference is that if in the original stem the middle radical is *yā* as in بَيَعَ , or *wāw* with *kasrah* as in خَوِفَ , then all form beginning with the third person feminine plural have *kasrah* on the first radical instead of *ḍammah*. For example, the perfect of خَافَ is:

خِفْنَ	خَافَتَا	خَافَتْ	خَافُوا	خَافَا	خَافَ	الغائب:
خِفْتُنَّ	خِفْتُمَا	خِفْتِ	خِفْتُمْ	خِفْتُمَا	خِفْتَ	الحاضر:
				خِفْنَا	خِفْتُ	المتكلم:

and the perfect of بَاعَ is:

بِعْنَ	بَاعَتَا	بَاعَتْ	بَاعُوا	بَاعَا	بَاعَ	الغائب:
بِعْتُنَّ	بِعْتُمَا	بِعْتِ	بِعْتُمْ	بِعْتُمَا	بِعْتَ	الحاضر:
				بِعْنَا	بِعْتُ	المتكلم:

Passive Perfect

The passive perfect of all these groups, irrespective of the middle radical, whether *wāw* or *yā* or its sign, is the same. The full conjugation from نَالَ (to get) is given below:

الغائب:	نِيْلَ	نِيْلا	نِيْلُوا	نِيْلَتْ	نِيْلَتَا	نِلْنَ
الحاضر:	نِلْتَ	نِلْتُمَا	نِلْتُمْ	نِلْتِ	نِلْتُمَا	نِلْتُنَّ
المتكلم:	نِلْتُ	نِلْنَا				

2. Imperfect

The active imperfect of various groups of hollow verbs is as follows:

قَالَ(ن)	يَقُولُ	نَالَ(ف)	يَنَالُ
خَافَ(س)	يَخَافُ	بَاعَ(ض)	يَبِيْعُ
طَالَ(ك)	يَطُولُ		

They carry, on their middle radical, the sign of the group they belong to, and the following letter matches with that sign. If the sign is *ḍammah,* the following letter is *wāw,* if the sign is *fatḥah,* the followig letter is *alif*; and if the sign is *kasrah,* the followig letter is *yā.*

The full imperfect conjugation of قَالَ is given below:

الغائب:	يَقُولُ	يَقُولانِ	يَقُولُونَ	تَقُولُ	تَقُولانِ	يَقُلْنَ
الحاضر:	تَقُولُ	تَقُولانِ	تَقُولُونَ	تَقُولِينَ	,,	تَقُلْنَ
المتكلم:	اَقُولُ	نَقُولُ				

طَوُلَ and other hollow verbs of the كَرُمَ group have their imperfect conjugation on the same pattern.

The خَافَ(س) , group of verbs have their imperfect conjugation as follows:

الغائب:	يَخَافُ	يَخَافَانِ	يَخَافُونَ	تَخَافُ	تَخَافَانِ	يَخَفْنَ
الحاضر:	تَخَافُ	تَخَافَانِ	تَخَافُونَ	تَخَافِينَ	,,	تَخَفْنَ
المتكلم:	اَخَافُ	نَخَافُ				

The بَيَعَ(ض) group of hollow verbs have their imperfect conjugation as follows:

الغائب:	يَبِيْعُ	يَبِيْعَانِ	يَبِيْعُونَ	تَبِيْعُ	تَبِيْعَانِ	يَبِعْنَ
الحاضر:	تَبِيْعُ	تَبِيْعَانِ	تَبِيعُونَ	تَبِيْعِينَ	,,	تَبِعْنَ
المتكلم:	اَبِيْعُ	نَبِيعُ				

The passive imperfect of all the group of verbs are conjugated alike: يُقَالُ , يُخَافُ , يُنَالُ , يُبَاعُ. Following is the passive imperfect of بَاعَ:

الغائب: يُبَاعُ يُبَاعَانِ يُبَاعُونَ تُبَاعُ تُبَاعَانِ يُبَعْنَ
الحاضر: تُبَاعُ تُبَاعَانِ تُبَاعُونَ تُبَاعِينَ ,, تُبَعْنَ
المتكلم: أُبَاعُ نُبَـــــاعُ

3. Imperative

The imperatives of قَالَ(ن) and طَالَ(ك) are like this:

اَلامر: قُلْ قُولا قُولُوا قُولِى قُولا قُلْنَ
النهى: لاتَقُلْ لاتقُولا لاتقُولُوا لاتَقُولِى لاتقُولا لاتَقُلْنَ

The imperatives of خَافَ(س) and نَالَ(ف) are like this:

اَلأمر: خَفْ خَافَا خَافُوا خَافِى خَافَا خَفْنَ
النهى: لاتَخَفْ لاتَخَافَا لاتَخَافُوا لاتَخَافِى لاتَخَافَا لاتَخَفْنَ

The imperatives of بَاعَ(ض) group of verbs are as follows:

اَلأمر: بِعْ بِيْعَا بِيْعُوا بِيْعِى بِيْعَا بِعْنَ
النهى: لاتَبِعْ لاتَبِيْعَا لاتَبِيْعُوا لاتَبِيعِى لاتَبِيْعَا لاتَبِعْنَ

Notethe following things:

1. No initial *alif* is added to the positive imperative of these verbs.
2. In the masculine singular of both positive and negative imperatives of all the groups, the second radical is dropped and the sign that it carries in the imperfect is given to the first radical. Hence you have قُلْ and لاتَقُلْ from يَقُولُ , خَفْ and لاتَخَفْ from يَخَافُ , and بِعْ and لاتَبِعْ from يَبِيعُ.
3. The rest of the conjugation, you get by applying the rule of *jazm* to the imperfect.

4. Participles

The active participle of قَالَ(ن) , خَافَ(س) , نَالَ(س), بَاعَ(ض) and طَالَ(ك) are respectively قَائِلٌ, خَائِفٌ, نَائِلٌ, بَائِعٌ and طَوِيْلٌ.

Their passive participles are: مَقُولٌ , مَخُوفٌ , مَنَالٌ and مَبِيْعٌ.

5. Derived Verbs

All the derived forms of hollow verbs are regular, except the إِفْعَال , إِفْتِعَال and إِنْفِعَال forms, in which the middle *wāw* or *yā* changes into *alif*. For example:

Group	Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
إفْعَالٌ	أقَامَ	يُقِيْمُ	أقِمْ	مُقِيْمٌ	مُقَامٌ	إقَامَةٌ
(أقَامَ←أقْوَمَ = to stay)						
	اَزَالَ	يُزِيْلُ	اَزِلْ	مُزِيْلٌ	مُزَالٌ	إزَالَةٌ
(أزَالَ←أزْيَلَ=to remove)						
اِفْتِعَالٌ	اِجْتَابَ	يَجْتَابُ	اِجْتَبْ	مُجْتَابٌ	مُجْتَابٌ	اِجْتِيَابٌ
(إجْتَابَ←إجْتَوَبَ=to dig)						
	اِخْتَارَ	يَخْتَارُ	اِخْتَرْ	مُخْتَارٌ	مُخْتَارٌ	اِخْتِيَارٌ
(إخْتَارَ←إخْتَيَرَ=to choose)						
اِنْفِعَالٌ	اِنْقَادَ	يَنْقَادُ	اِنْقَدْ	مُنْقَادٌ	مُنْقَادٌ	اِنْقِيَادٌ
(إنْقَادَ←إنْقَوَدَ=to submit to)						
	اِنْقَاضَ	يَنْقَاضُ	اِنْقَضْ	مُنْقَاضٌ	-	انقياضٌ
(إنْقَاضَ←إنقَيَضَ=to fall down)						
اسْتِفْعَالٌ	اسْتِطَاعَ	يَسْتَطِيْعُ	إستطِعْ	مُسْتَطِيْعٌ	مُسْتَطَاعٌ	اسْتِطَاعة
(اسْتِطَاعَ←اسْتَطْوَعَ = to be able to)						

3. Summary of the Grammar

1. In the stem of the active perfect of all hollow verbs, the middle *wāw* and *yā* changes into *alif*. In their conjugation, however, ن and ك verbs have *ḍammah*, س verbs with middle *wāw*, and ض verbs with middle *yā* have *kasrah* on their second radical in the third feminine plural and onwards.
2. All the groups have their passive perfect on the pattern of نِيْلَ.
3. The active imperfects of قَالَ(ن) and طَوُلَ(ك) are يَقُولُ and يَطُولُ, of خَافَ(س) and نَالَ(س) are يَخَافُ and يَنَالُ, and of بَاعَ(ض) is يَبِيْعُ.
4. The passive imperfect of all the groups are alike on the pattern of يُبَاعُ.
5. In the imperative the middle *wāw* or *yā* is dropped. From يَقُولُ we have قُلْ, from يَخَافُ we have خَفْ and from يَبِيْعُ we have بِعْ.
6. The active participle of all simple hollow verbs is on the pattern of قَائِلٌ. The passive participles of قَالَ(ن) is مَقُولٌ, of خَافَ(س) مَخُوفٌ, of نَالَ(ف) مَنَالٌ, and of بَاعَ(ض) مَبِيْعٌ.

7. All the derived hollow verbs are regular, except their إِفْعَالٌ , إِنْفِعَالٌ , إِفْتِعَالٌ and اسْتِفْعَال forms in which the middle *wāw* or *yā* changes into *alif*.

Exercises 25

a. Write the perfect conjugation of (ن)قَامَ,(ض)بَاتَ,(س)نَامَ and أَبَاحَ.

b. Write the passive perfect conjugation of (ن)قَالَ, (ض)صَارَ and غَيَّرَ.

c. Write the active imperfect conjugation of (ض)سَارَ , (ن)عَادَ , (س)زَالَ and إِنْهَارَ.

d. Write the imperative, positive and negative, of (ض)قَاسَ , (ن)صَامَ and تَنَاوَلَ.

e. Write the participles, active and passive, of بَيَّنَ , أَجَابَ , (ض)زَادَ , إِسْتَزَادَ.

f. Translate into English.

١. شَاعَ الخَبَرُ شَرْقاً وغَرْباً.
٢. إِسْتَقِمْ كَمَاأُمِرْتَ.
٣. الحُرَّاسُ يَبِيْتُونَ لَيلَتَهُمْ سَاهِرِينَ.
٤. مَاتَتِ العَصَافِيرُ فى القَفَصِ.
٥. عَاشُوا حَيَاتَهُمْ فى رَاحَةٍ.
٦. لِمَاذَا لَمْ تَتَنَاوَلِ الإِفْطَارَ؟
٧. أَعِدْ سُؤَالَكَ لِأَفْهَمَ مَا تَقُولُ.
٨. يَعُودُ أَخِى إِلَى عَمَلِهِ فى الْمَسَاءِ.
٩. المُسْلِمُونَ يَطُوفُونَ حَولَ الْكَعْبَةِ فِى العُمْرَةِ وَالْحَجِّ.
١٠. الآلَةُ الَّتى يُقَاسُ بِهَا دَرَجَاتُ الحَرَارَةِ يُقَالُ لَهَا مِقْيَاسُ الحَرَارَةِ.

g. Put signs:

١. يسود القوم افضلهم.
٢. خالد لم يجب دعوة صديقه.
٣. بعت البضائع بربح قليل.
٤. لاتقس أمرى على أمرك.
٥. نم مبكرا واستيقظ مبكرا.
٦. الفائزات ينلن جائزة.
٧. هم لا يجيدون العربية ولا الفارسية.

h. Translate into Arabic.

1. The lazy failed and the deligent succeeded.
2. He wandered in the desert all day.
3. The oppressed got their right.
4. She married her daughter to a rich man.
5. The mice fear the cat.
6. Khalid did not get the prize.
7. He caught cold before yesterday.

8. They inherited much money from their father and became rich.
9. Did you pounce on the enemy suddenly?
10. He did not repeat the mistake afterwards.

i. Read and translate:

١. لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلا دِمَاءُ هَا وَلكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ.[٢٢:٣٧]
٢. فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لايَهْدِى الْقَوْمَ الْفَاسِقِينَ. [٦١:٥]
٣. يَا أَيُّهَا الَّذِينَ آمَنُو تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً. [٦٦:٨]
٤. دَعْ مَا يَرِيْبُكَ إِلَى مَا لاَيَرِيْبُكَ. [الترمزى]
٥. تَعَاوَنُوا عَلَى البِرِّ وَالتَّقْوَى وَلاِ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ.[٥:٢]
٦. إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلا خَوفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ. [٤٦:١٣]
٧. لا يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ باللَّهِ عَزَّوَجَلَّ.[مسلم]
٨. لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً. [٣:٩٧]
٩. إِنَّ الرِّفْقَ لا يَكُونُ فِى شَيْءٍ إِلا زَانَهُ وَلا يُنْزَعُ مِنْ شَيْءٍ إِلاَّ شَانَهُ. [مسلم]
١٠. إِذَا كَانَ يَومُ صَومِ أَحَدِكُمْ فَلا يَرْفَثْ وَلا يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَو قَاتَلَهُ فَلْيَقُلْ إِنِّى صَائِمٌ. [متفق عليه]

Vocabulary

Text:

أَزَالَ	to remove	اِجْتَابَ	to cross, dig
(ك)طَالَ	to be long	اِخْتَارَ	to choose, adopt
(ض)بَاعَ	to sell	اِنْقَادَ	to submit to
(ف)نَالَ	to get, reach	اِنْقَاضَ	to fall down
أَقَامَ	1. to stay, reside 2. to erect, set right	اسْتِطَاعَ	to be able to
		(ن) تَابَ	to repent

Exercises:

a.	(ض)بَاتَ	to pass night	أَبَاحَ	to permit, legalise
	(ف)نَامَ	to sleep	(ن) قَام	to stand
b.	(ض)صَارَ	to become	غَيَّرَ	to change
c.	(ض)سَارَ	to move, wander	اِنْهَارَ	to fall, crash,
	(ن)زَالَ	to vanish	(ن) عَادَ	to return to

d.	(ن)صَامَ	to fast	تَنَاوَلَ	to take
	(ض)قَاسَ	to guess, measure, think		
e.	(ض)زَادَ	to increase	أَجَابَ	to answer
	اسْتَزَادَ	to ask for more	بَيَّنَ	to make clear
f.	(ض)شَاعَ	to spread	(ض)عَاشَ	to live
	استِقَامَ	to persevere, keep right	رَاحَةٌ	ease, comfort
			أَعَادَ	to repeat
	قَفَص	cage	(ن)عَادَ	to return, do again
	(ن)مَاتَ	to die	حَوْل	around
	حَرَارَةٌ	heat, temperature	الآلَةُ	instrument
			مِقْيَاسُ الْحَرَارَةِ	thermameter
g.	(ن)سَادَ	to lead	إسْتَيْقَظَ	to get up
	دَعْوَةٌ	invitation	مُبَكِّر	early
	(بِضَائِع)بِضَاعَةٌ	commodity, goods	أَجَادَ	to do well
			رِبْحٌ	profit
	فَائِزٌ	successful	الفارِسِيَّةُ	Persian
h.	deligent	مُجِدٌّ	to pounce	(ض)وَثَبَ
	right	حَقٌّ	suddenly	فَجْأَةً
	give someone in marriage	أَنْكَحَ، زَوَّجَ	mistake	اَلْخَطَأُ
			desert	الصِحْرَاء
	mice	(اَلْفَأر.s)فِيْرَان	to catch cold	أَصَابَهُ الْبَرْدُ
	wander	تَجَوَّلَ		
i.	اَلتَّقْوَى	piety	عُدْوانٌ	injustice
	(ض)زَاغَ	to reverse, go wrong	أزَاغَ	to turn one wrong
			(ن)تَابَ	to repent
	يَهْدِى هَدَى	to guide	اَلرِّفْقُ	politeness
	نَصُوحٌ	very sincere	(ض)شَانَ	to make something ugly
	(ض)رَابَ	to disturb, make uneasy	(ن)رَفَثَ	to do something obscene
	تَعَاوَنَ	to cooperate		
	(ص) زَانَ	to adorn	(ف)صَخَبَ	to shout, to rage
	حِجٌّ	Hajj		

Lesson Twenty Six

Verbs with Third *wāw* or *yā*

Verbs with third *wāw* or *yā* are technically known as نَاقِص or defective verbs. Those that carry *wāw*, mostly belong to the نَصَرَ , فَتَحَ and كَرُمَ groups, and those that carry *yā* belong to ضَرَبَ , فَتَحَ and سَمِعَ groups.

1. Perfect

In the perfect the first five conjugations are partly irregular, the rest which have *sukun* on the third radical are perfectly regular. For example:

د ع و(ن) = دَعَا دَعَوَا دَعَوْا دَعَتْ دَعَتَا دَعَوْنَ دَعَوْتَ....
رم ى (ض)= رَمَى رَمَيَا رَمَوْا رَمَتْ رَمَتَا رَمَيْنَ رَمَيْتَ....
س ع ى(ف) = سَعَى سَعَيَا سَعَوْا سَعَتْ سَعَتَا سَعَيْنَ سَعَيْتَ....
ن س ى(س)= نَسِيَ نَسِيَا نَسُوْا نَسِيَتْ نَسِيَتَا نَسِيْنَ نَسِيْتَ....
س ر و (ك)= سَرُوَ سَرُوَا سَرُوْا سَرُوَتْ سَرُوَتَا سَرُوْنَ سَرُوْتَ....

The ن , ض and ف groups have *fatḥah* on the second radical: they are conjugated alike, and it makes no difference whether their third radical is *wāw* or *yā*.

The س group has *kasrah* and the ك group has *ḍammah* on the second radical; they maintain their signs throughout the conjugation except that the third person masculine plural of س group has *ḍammah* on the second radical rather than *kasrah*.

The passive perfect of all the groups of *nāqiṣ* verbs whether they have *wāw* or *yā* as the third radical is the same. For example:

دُعِيَ دُعِيَا دُعُوا دُعِيَتْ دُعِيَتَا. دُعِيْنَ دُعِيْتَ....
نُسِيَ نُسِيَا نُسُوْا نُسِيَتْ نُسِيَتَا نُسِيْنَ نُسِيْتَ....

2. Imperfect

The imperfect of دَعَا(ن) and سَرُوَ(ك) are similar; likewise the imperfect of نَسِيَ(س) and سَعَى(ف) are similar; and the imperfect of رَمَى(ض) differs from both. Each group

is illustrated below:

يَدْعُو يَدْعُوَانِ يَدْعُونَ تَدْعُو تَدْعُوَانِ يَدْعُونَ
تَدْعُو تَدْعُوَانِ تَدْعُونَ تَدْعِيْنَ ,, تَدْعُونَ
اَدْعُو نَدْعُو
يَنْسَى يَنْسَيَانِ يَنْسَوْنَ تَنْسَى تَنْسَيَانِ يَنْسَيْنَ
تَنْسَى تَنْسَيَانِ تَنْسَوْنَ تَنْسَيْنَ ,, تَنْسَيْنَ
اَنْسَى نَنْسَى
يَرْمِي يَرْمِيَانِ يَرْمُونَ تَرْمِي تَرْمِيَانِ يَرْمِيْنَ
تَرْمِي تَرْمِيَانِ تَرْمُونَ تَرْمِيْنَ ,, تَرْمِيْنَ
اَرْمِي نَرْمِي

The passive imperfect of all the groups is the same.

يُدْعَى يُدْعَيَانِ يُدْعَوْنَ تُدْعَى تُدْعَيَانِ يُدْعَيْنَ
تُدْعَى تُدْعَيَانِ تُدْعَوْنَ تُدْعَيْنَ ,, تُدْعَيْنَ
أُدْعَى نُدْعَى

3. Imperative

The imperative of these verbs is as follows:

الأمر
(ن+ك) = اُدْعُ اُدْعُوَا اُدْعُوا اُدْعِي اُدْعُوَا اُدْعُونَ
(ض) = اِرْمِ اِرْمِيَا اِرْمُوا اِرْمِي اِرْمِيَا اِرْمِيْنَ
(س+ف) = اِنْسَ اِنْسَيَا اِنْسَوا اِنْسَي اِنْسَيَا اِنْسَيْنَ
النهي
(ن+ك) = لاتَدْعُ لاتَدْعُوَا لاتَدْعُوا لاتَدْعِي لاتَدْعُوا لاتَدْعُونَ
(ض) = لاتَرْمِ لاتَرْمِيَا لاتَرْمُوا لاتَرْمِي لاتَرْمِيَا لاتَرْمِيْنَ
(س+ف) = لاتَنْسَ لاتَنْسَيَا لاتَنْسَوا لاتَنْسَي لاتَنْسَيَا لاتَنْسَيْنَ

4. Participles

The active participles of *naqis* verbs are quite regular. For example, from (ن)دَعَا , (ض)رَمَى , (ف)سَعَى , (س)رَضِىَ we have دَاعِي , رَامِي , سَاعِي and رَاضِي. From (ك)سَرُوَ we have سَرِيٌّ on the pattern of فَعِيْلٌ.

Active participles when indefinite, lose their *yā* and take the *tanwīn* of *kasrah* in case they are *marfū'* or *majrūr*. They are written as دَاعٍ , رَامٍ , سَاعٍ and رَاضٍ.

This rule applies also to other indefinite nouns which end with ى and have *kasrah* on the preceding letter. They lose *yā* and take the *tanwīn* of *kasrah* in case they are *marfū'* or *majrūr*. For example مُلْقِى becomes مُلْقٍ and جَوارِى becomes جَوَارٍ.

But in case of *manṣūb* they do not lose *yā*: they are written as مُلْقِياً , سَاعِياً , رَامِياً , دَاعِياً etc.

When they have the definite article they do not lose *yā* and are written like this:

marfū' and *majrūr* : اَلْمُلْقِى , اَلرَّاضِى , اَلدَّاعِى
manṣūb : اَلْمُلقِىَ , اَلرَّاضِىَ , اَلدَّاعِىَ

Pasive participle of *nāqis* verbs are like this:

from (ن)دع و → مَدْعُوٌّ
from (س)رَضِىَ → مَرْضِىٌّ
from (ض)رَمَى → مَرمِىٌّ

5. Derived Verbs

Nāqis verbs with *wāw* change their *wāw* for *yā* in their derived forms, and act as *nāqis* with *yā*. For example, from عُلُوٌّ we have تَعَالَى and إِسْتَعْلَى, from مَحْوٌ we have تَمَحَّى and إِنْمَحَى, and from جَبْوٌ we have إِجْتَبَى and جَبَّى, etc.

Below, we have given the derived forms from the verb لَقِىَ:

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
اَلْقَى	يُلْقِى	اَلْقِ	مُلْقِي	مُلْقَى	إِلْقَاءٌ
=to throw, deliver					
لَقَّى	يُلَقِّى	لَقِّ	مُلَقِّى	مُلَقَّى	تَلْقِيَةٌ
=to teach, impart					
لاقَى	يُلاقِى	لاقِ	مُلاقِى	مُلاقَى	مُلَاقَاةٌ,لِقَاءٌ
=to meet					
تَلاقَى	يَتَلاقَى	تَلاقَ	مُتَلاقِى	مُتَلاقَى	تَلاقِى
=to encounter					
اِلْتَقَى	يَلْتَقِى	اِلْتَقِ	مُلْتَقِى	مُلْتَقَى	اِلْتِقَاءٌ
= to meet, encounter					
تَلَقَّى	يَتَلَقَّى	تَلَقَّ	مُتَلَقِّى	مُتَلَقَّى	تَلَقِّى
=to receive, learn					

اِسْتِلْقَاء مُسْتَلْقَى مُسْتَلْقِى اِسْتَلْقِ يَسْتَلْقِى اِسْتَلْقَى
=to lie down

اِنْقِضَاءٌ مُنْقَضَى مُنْقَضِى اِنْقَضِ يَنْقَضِى اِنْقَضَى
=to pass (v.intr.)

3. Summary of the Grammar

1. The first five conjugations of *nãqis* verbs in the perfect are partly irregular, the rest are perfectly regular. They maintain the sign of the second radical throughout the conjugation, except for third person plural of س group which has *dammah* instead of *kasrah.*

2. The passive perfect of all *nãqis* verbs follow the same pattern.

3. The imperfect of *nãqis* verbs undergo some changes as illustrated.

4. The imperative of *nãqis* verbs undergoes some changes as illustrated.

5. The active participle of *nãqis* verbs are made on usual lines. In writting, however, there is some problem. Active participles on the pattern of دَاعِى or رَاعِى , when indefinite, lose their *yã* and take the *tanwĩn* of *kasrah* in case they are *marfũ'* or *majrũr.* But if they have the definite article they do not lose *yã.*

   The passive participles are on the pattern of مَدْعُوٌّ when they have *wãw* as the third radical, and on the pattern of مَرْضِىٌّ or مَرْمِىٌّ when they have *yã.*

6. Derived verbs undergo changes similar to simple verbs. If the third letter is *wãw* it changes to *yã.*

Exercises 26

a. Write the perfect of

صَلَّى , (ن)رَجَا , (ض)مَشَى , (س)بَقِىَ

b. Write the imperfect of

أَمْسَى , (س)خَشِىَ , (ض)مَضَى , (ن)نَجَا

c. Write the imperative, positive and negative of

نَادَى , (ن)عَلاَ , (ف)سَعَى , (ض)قَضَى

d. Write the active and passive participles of

تَمَنَّى , (ن)مَحَا , (ض)هَدَى , (س)رَضِىَ in their *marfu* and

mansūb states with and without the definite article.

e. Write the passive perfect and imperfect of

إِبْتَلَى ، (ض)رَمَى ، (ن)دَعَا ، (ف)نَهَى

f. Translate into English.

١. إِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئاً. [٣٦:١٠]
٢. لا تَمْشِ فِي الأَرْضِ مَرَحاً. [١٨:٣١]
٣. رَضِيْنَا بِاللَّهِ رَبّاً وَبِمُحَمَّدٍ رَسُولاً وَبِالإِسْلامِ دِيْناً.
٤. إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ. [٢٨:٣٥]
٥. إِنَّ اللَّهَ لا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ. [٣:٣٩]
٦. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ. [١٣٤:٢]
٧. أُدْعُ إِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوعِظَةِ الْحَسَنَةِ. [١٢٥:١٦]
٨. يَمْحَقُ اللَّهُ الرِّبَوا وَيُرْبِي الصَّدَقَاتِ. [٢٧٦:٢]
٩. وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلا وَحْيٌ يُوحَى. [٥٣:٣-٤]
١٠. فَلا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ.
[١٥٠:٢]

g. Translate into Arabic.

1. The baby is weeping; I think his mother is not there.
2. The player ran with the ball very fast.
3. His youngest daughter is named Zaynab.
4. These gardens are irrigated with the water of the river.
5. Samir hit the dog with arrow and killed it.
6. We invited them to dinner but they did not respond.
7. I hope to visit Cairo and see the pyramids.
8. You came to the institute that you may learn Arabic.
9. She is ironing the clothes she washed yesterday.
10. Do you (woman) want to buy medicine for your sick mother?

h. Put signs:

١. كفى بالمرء كذباً إن يحدّث بكل ما سمع. [مسلم]
٢. إن الصدق يهدى إلى البر وإن البرّ يهدى إلى الجنة. [متفق عليه]
٣. إن الله يحب أن يرى أثر نعمته على عبده. [الترمزى]
٤. لا تتمنوا لقاء العدو فإذا لقيتموهم فاصبروا. [متفق عليه]
٥. مروابالمعروف وانهوا عن المنكر قبل أن تدعوافلايستجاب لكم.
[الحديث]
٦ لا تحقرن من المعروف شيئا ولو أن تلقى أخاك بوجه طلق. [مسلم]

I. Read and translate:

١. وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاءً حَسَناً. [١٧:٨]

٢. إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحاً وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. [٣٣:٣]

٣. كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلالِ والإِكْرَامِ. [٢٧:٥٥]

٤. وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ. [٦٩:٢٩]

٥. اِذْهَبْ إِلَى فِرْعَونَ إِنَّهُ طَغَىo فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّىo وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَىo فَأَرَاهُ الآيَةَ الْكُبْرَىo فَكَذَّبَ وَعَصَىo ثُمَّ أَدْبَرَ يَسْعَىo فَحَشَرَ فَنَادَىo فَقَالَ أَنَا رَبُّكُمُ الأعْلَى. [٧٩:١٧-٢٤]

٦. كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ وَالأَمِيْرُ رَاعٍ ' وَالرَّجُلُ رَاعٍ عَلَى أهْلِ بَيْتِهِ' وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ ' فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. [متفق عليه]

Vocabulary

Text:

(ن)دَعاً	to invite, call, pray	(س)رَضِيَ	to agree, be pleased with
(ض)رَمَى	to throw, hit	أَلْقَى	to throw
(ف)سَعَى	to try, run	تَلَقَّى	to recieve, learn
(س)نَسِيَ	to forget	(س) لَقِيَ	to meet
(ك)سَرُوَ	to be respected	مَدْعُوٌّ	invited
مَرْمَى	target, goal	مَرْضِيٌّ	something liked
لَقَّى	to impart, teach	اِلْتَقَى	to meet
لاقَى	to meet	اِسْتَلْقَى	to lie down
تَلاقَى	to encounter	اِنْقَضَى	to pass (v.intr.)
(ن)مَحَا	to remove, wipe out	(ن)جَبَا	to collect tax
		تَعَالَى	to rise above
تَمَحَّى	to beg pardon	اِسْتَعْلَى	to dominate
اِنْمَحَى	to vanish	اِجْتَبَى	to select, choose
جَبَّى	to bow, prostrate		

Exercises:

a.	(س)بَقِيَ	to survive, to last	(ن)رَجَا	to hope, expect
	(ض)مَشَى	to walk	صَلَّى	to offer *salah*, pray
b.	(ن)نَجَا	to be safe	(س)خَشِيَ	to fear
	(ض)مَضَى	to pass	اَمْسَى	to enter in or pass the evening
c.	(ض)قَضَى	to pass, to decide, to judge	(ن)عَلاَ	to go up, exceed limit
	نَادَى	to call		
d.	تَمَنَّى	to wish		
e.	(ف)نَهَى	to forbid	إِبْتَلَى	to put to test
f.	اَغْنَى	to replace, avail	اَلرِّبوا	interest, usury
		against something	أَرْبَى	to grow, increase
	مَرَحاً	in insolence	الهَوَى	desire, wish
	(ن) خَلَا	to pass, return in	وَحْيٌ	revelation
		solitude	اَوْحَى	to reveal, inspire
	كَفَّارٌ	very ungrateful	إِهْتَدَى	to take the right
	(ف)مَحَق	to destroy, efface		path
g.	baby	اَلصَّبِيُّ	hit with	(ض)رَمَى
	to weep	(ض)بَكَى	arrow	
	to run	(ض)جَرَى	pyramids	أهرَام
	to name	سَمَّى	institute	مَعْهَدٌ
	to irrigate	رَوَّى	to iron	(ض)كَوَى
h.	(ض)كَفَى	to be sufficient		
	كَلَق	smiling	(ف)رَأَى	to see
	مَمْلُوكٌ	slave		
i.	ابْلَى	to put to test	بَلاَءٌ	test, ordeal
	إِصْطَفَى	to choose, select	(فانِي)فَانٍ	perishable
	رَعِيَّةٌ	herd, subjects	(ف)رَعَى	to tend the sheep,
	(ف)طَغَى	to exceed limits		guard
	اَرَى	to show	(راعِي)راعٍ	shepherd
	تَزَكَّى	to purify oneself	(ض)عَصَى	to disobey
	اَدْبَرَ	to turn back	(ن)حَشَرَ	to gather

Lesson Twenty Seven

Verbs Doubly Weak

1. Verbs with First *wāw* and Third *yā*

Most of the verbs of this kind belong to the (ض) group such as وَفَى (to fulfil), وَقَى (to save), وَعَى (to understand) etc. A few like وَرِىَ (to catch fire) come from the (س) group, and like وَلِىَ (to befriend, support) from the (ح) group, and very few from (ف) group like أَبَى (to decline, refuse).

Perfect:

The perfect of (ض) and (ف) groups of verbs is just like the perfect of رَمَى , and the perfect of (س) and (ح) groups are just like the perfect of نَسِىَ.

Imperfect:

The imperfect of وَقَى(ض) is:

يَقِينَ	تَقِيَانِ	تَقِى	يَقُونَ	يَقِيَانِ	يَقِى
تَقِينَ	,,	تَقِيْنَ	تَقُونَ	تَقِيَانِ	تَقِى
			نَقِـــــى		اَقِى

The imperfect of وَلِىَ(ح) is like the imperfect of وَقَى(ض). The imperfect of وَرِىَ(س) is conjugated like the imperfect of نَسِىَ(س):

يَوْرَيْنَ	تَوْرَيَانِ	تَوْرَى	يَوْرَوْنَ	يَوْرَيَانِ	يَوْرَى
تَوْرَيْنَ	,,	تَوْرَيْنَ	تَوْرَوْنَ	تَوْرَيَانِ	تَوْرَى
				نَوْرَى	اَوْرَى

Imperative

The imperative of وَقَى is:

قِينَ	قِيَا	قِى	قُوا	قِيَا	قِ

The imperative of وَرِىَ is:

اِيْرَيْنَ	اِيْرَيَا	اِيْرَى	اِيْرَوا	اِيْرَيَا	اِيْرَ

Derived Verbs

Derived verbs of this category are quite regular. However, the اِفْتَعَلَ of وَقَى is اِتَّقَى : the first *wāw* is assimilated into *tā*. Its imperfect is يَتَّقِى , imperative is اِتَّقِ , participles

are مُتَّقِي and مُتَّقَى , and infinitive is إتِّقَاء.

Verbs with Second *wāw* and Third *yā*

Verbs of this category belong to two groups: سَمِعَ and ضَرَبَ. Examples of سَمِعَ group are: رَوِيَ (to drink one's fill), قَوِيَ (to be strong), سَوِيَ(to be right) etc. Examples of the ضَرَبَ group are طَوَى (to cover a distance, to mould), نَوَى (to intend) and هَوَى (to fall).

Verbs of the سَمِعَ group behave just like نَسِيَ in all their forms. Their active participle, however, is on the pattern of فَعِيلٌ like رَوِيٌّ , قَوِيٌّ , سَوِيٌّ

Verbs of the ضَرَبَ group behave like رَمَى in all their forms including the participles.

Verbs with Second *yā* and third *wāw*

In the perfect, حَيِوَ(س) (to be alive), for example, changes into حَيَّ and is cojnugated like a double verb:

حَيَّ حَيَّا حَيُّوا حَيَّتْ حَيَّتَا حَيِيْنَ حَيِيْتَ....

The imperfect of حَيَّ is يَحْيَى and is conjugated like يَنْسَى(س). The active participle is حَيٌّ.

Some derived verbs belonging to the second and third categories are:

Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
أَحْيَى	يُحْيِي	أَحْيِ	مُحْيِي	مُحْيَى	إِحْيَاءٌ
=to revive					
سَوَّى	يُسَوِّى	سَوِّ	مُسَوِّى	مُسَوَّى	تَسْوِيَةٌ
=to perfect, level					
إِسْتَوَى	يَسْتَوِى	إِسْتَوِ	مُسْتَوِى	مُسْتَوَى	إِسْتِوَاءٌ
=to be straight					
إِنْطَوَى	يَنْطَوِى	إِنْطَوِ	مُنْطَوِى	مُنْطَوَى	إِنْطِوَاءٌ
=to be folded					
سَاوَى	يُسَاوِى	سَاوِ	مُسَاوِى	مُسَاوَى	مُسَاوَاةٌ
=to make equal, level					
تَسَوَّى	يَتَسَوَّى	تَسَوَّ	مُتَسَوِّى	مُتَسَوَّى	تَسَوِّى
=to be equal or levelled					

ساوِى مُتَسَاوَى مُتَسَاوِى تَسَاوَ يَتَسَاوَى تَسَاوَى
=to be equal
تِحْيَاءٌ مُسْتَحْيَى مُسْتَحْيِىْ اِسْتَحْيِى يَسْتَحْيِىْ اِسْتَحْيَى
=to feel shy, allow to live

4. Verbs with *hamzah* and *wāw* or *yā*

a. Verbs with first *hamzah* and second *wāw* behave just like ال
For example, from أول(ن) (to lead to) we have

ماضى : آلَ آلا آلُوا آلَتْ آلَتَا أُلْنَ أُلْتَ....
مضارع: يَؤُولُ يَؤُولانِ يَؤُولُونَ تَؤُولُ تَؤُولاَنِ يَؤُلْنَ....
امـــر: أُلْ أُولا أُوْلُوا أُولِى أُولاَ أُلْنَ

b. Verbs with second *yā* and third *hamzah*.
From جَيَأَ(ض) , for example, we have

ماضى: جَاءَ جَاءَا جَاءُوا جَاءَتْ جَاءَتَا جِئْنَ جِئْتَ....
مُضارِع: يَجِئُ يَجِيْئَانِ يَجِيْئُونَ تَجِئُ تَجِيْئَانِ يَجِئْنَ....
امـــر: جِئْ جِيْئَا جِيْئُوا جِيْئِ جِيْئَا جِئْنَ

c. Verbs with first *hamzah* and third *yā*.
The conjugation of أَتَى (ض), to come, for example, is ju
like the conjugation of رَمَى(ض).

الماضى: أَتَى أَتَيَا أَتَوْا أَتَتْ أَتَتَا أَتَيْنَ أَتَيْتَ....
المضارع: يَأْتِى يَاتِيَانِ يَأْتُونَ تَأْتِى تَأْتِيَانِ يَأْتِيْنَ....
لأمـــر: اِئْتِ اِئْتِيَا اِئْتُوا اِئْتِى اِئْتِيَا اِئْتِيْنَ

d. Verbs with second *hamzah* and third *yā*.
The conjugation of رَأَى(ف) , for example, is like this:

الماضى: رَأَى رَءَيا رَءَوا رَأَتْ رَأَتَا رَأَيْنَ رَأَيْتَ....
لمضارع: يَرَى يَرَيَانِ يَرَوْنَ تَرَى تَرَيَانِ يَرَيْنَ تَرَى....
لأمـــر: رَ رَيَا رَوْا رَى رَيَا رَيْنَ

The participles of رَأَى are:

رَاءٍ اَلرَّائِى مَرْئِىٌّ

Exercises 27

a. Write the perfect of

(ن)بَاءَ , (ف)أَبَى , اِتَّقَى , (س)رَوِىَ , (ض)وَفَى

b. Write the imperfect of

استولَى , (ن)آبَ , (س)حَيَّ , (ض)وَعَى

c. Write the participles of

(ف)(ش ى ء.r)شَاءَ, آوَى , (س)سَوِىَ , (ض)طَوَى , (ح)وَلِيَ

d. Put signs:

١. نهر النيل يروى مزارع مصر والسودان.
٢. من لم يرض بالقضاء فليس لحمقه دواء.
٣. اتقوا النار ولو بشق تمرة. [متفق عليه]
٤. لا ينبغى لذى الوجهين أن يكون عند الله وجيها. [الترمذى]
٥. من ضعف رأيه قوى ضده ومن ساء تدبيره هلك جنده.
٦. اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك. [متفق عليه]
٧. كان رسول الله (ص) إذا أوى إلى فراشه قال: باسمك اللهم أحيا وأموت. [البخارى]

e. Translate into Arabic:

1. What do you think in this matter?
2. Fear God and avoid sin.
3. Ikramah has narrated this hadith from Ibn Abbas.
4. Are you not ashamed of evil words.
5. Haroon Rashid appointed an Abisinian slave governor over Egypt.
6. I have never seen any building like this.
7. The Pharaoh used to kill the sons of the Children of Israel and keep alive their daughters.
8. Fear the foresight of the Believer, for he sees with the light of God.
9. This story was not told by any reliable person.
10. Why don't you save your tongue from lie?

f. Read and translate:

١. إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ. [١٧:٣٠]
٢. وَلا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلاً. [١٧:٣٢]

٣. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولاً. [٣٤:١٧]

٤. لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ. [١١٥:٢]

٥. سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلٰوةِ. [متفق عليه]

٦. وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ. [٧٣:٨]

٧. وَالْعَصْرِ ' إِنَّ الإِنْسَانَ لَفِي خُسْرٍ ' إِلا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. [١:١٠٣-٣]

٨. قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ' فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ' وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ. [١٤٤:٢]

٩. فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْ لاَ أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى أَوَ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ. [٤٨:٢٨]

١٠. يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلاَبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً. [٥٩:٣٣]

Vocabulary

Text:

(ض)وَفَى	to fulfil	(ض)هَوَى	to fall
(ض)وَقَى	to save	(س)رَوِيَ	to drink ones fill
(ض)وَعَى	to understand	(س)قَوِيَ	to bestrong
(س)وَرِيَ	to catch fire	(س)سَوِيَ	to be eight
(ح)وَلِيَ	to support, befriend	(س)حَيَّ	to be alive
		حَيٌّ	alive
إِتِّقَاء -اِتَّقَى	to avoid, fear	أَحْيَى	to revive, give lif
تَسْوِيَّة-سَوَّى	to perfect, level	إِسْتَوَى	to be straight
إِنْطَوَى	to be folded	سَاوَىَ	to make equal
مَرْئِيٌّ	visible	أَبَى	to refuse, declin

	تَسَوَّى	to be equal, levelled	(ض)طَوَى	to cover a distance, mould
	(ن)آلَ	to lead to	(ض)نَوَى	to intend
	تَسَاوَى	to be equal	اِسْتَحْيَى	to feel shy,to be ashamed of
	(ض) أَتَى	to come		

Exercises:

a.	(ف)أَبَى	to decline,refuse	(ن)بَاءَ	to confess
b.	(ن)آبَ	to long,yearn	(ض) رَوَى	to narrate
	اسْتَولَى	to capture,overpower		
c.	(ف)شَاءَ	to will	(ض)آوَى	to give shelter
d.	أَرْوَى	to water,irrigate	إِنْبَغَى	to suit,be proper
	حُمْقٌ	foolishness	(ض)أَوَى	to retire to,to take shelter
	شِقٌّ	half piece		
			(ن)سَاءَ	to be bad
e.	matter	مَسْئَلَةٌ	foresight	فِرَاسَةٌ
	to see, think	رَأَى	reliable, person	(ثِقَاتٌ)ثِقَةٌ
	to save	(ن) صَانَ	Abysinian	حَبَشِى
	to avoid	اجتَنَبَ,إِتَّقَى	to narrate	(ض)رَوَى
	evil word	فُسُوقٌ	to appoint governor	وَلَّى
	to tell	(ن) قَصَّ		
	keep alive	اسْتَحْيَى		
f.	(الى)تَولَّى	to turn to,	تَوَاصَى	to advise one another
	(عن)	to turn away from		
	أَوْفَى	to fulfil	تَقَلُّبٌ	turning
	حَيْثُ	wherever	وَلَّى	to turn(v.tr.)
	ثَمَّ	there	شَطْرٌ	towards
	آتَى	to give	أَدْنَى	to lower down
	(جَلابِيبُ)جِلْبَاب	gown,women's dress		
	تَمَام	completion	تَسْوِيَة	straightening
	أَدْنَى	closer,nearer	آذَى	to trouble, to inflict pain
	خُسْرٌ	loss		
	(ض) قَدَر	to shorten	فَاحِشَة	abominable

LESSON TWENTY EIGHT

Conditional Sentences

A conditional sentence in Arabic consists of two parts: one a principal clause which begins with words like مَنْ (who), مَا (what), إِنْ (if), إِذَا (when) etc., and the other a dependent clause in which the happening follows from or depends upon the happening in the principal clause. The former is called *shart* (condition) and the latter is called *jazã*, consequence. Usually the principal clause comes first and the dependent clause follows, but in some cases it may be the other way round.

The principal clause is usually verbal, but it may be a nominal clause. Again, its verb may be perfect and may be imperfect. In case it is imperfect, it has to be jussive (*majzũm*). The dependent clause may be verbal and may be nominal, and the verb in the former case may be perfect or imperfect. When the verb is imperfect, it is neccessarily *majzũm* in some cases , in others, it may be *majzũm* and may be an ordinary imperfect, both possibilities are open. Now look at these cases:

1. When the sentence begins with مَنْ , مَا , مَهْمَا , مَتَى , أَيْنَ , أَيَّانَ , إِنْ , أَنَّى , أَيٌّ , كَيْفَمَا , حَيْثُمَا or أَيْنَمَا , the imperfect verb in both the clauses is *majzũm.*

a.	مَنْ يَرْحَمِ الضَّعِيْفَ يَرْحَمْهُ اللّٰهُ	He who is merciful to the weak God will be merciful to him.
	مَا تَزْرَعْ تَحْصُدْ	What you sow you will reap.
	مَهْمَا تَعْمَلْ فِى السِرِّ يَعْلَمْهُ اللّٰهُ	Whatever you do secretly God will know it.
	مَتَى يَأْتِ شَهْرُ رَمَضَانَ يَصُمِ الْمُسْلِمُونَ	When the month of Ramadan comes Muslims will fast.
	اَيْنَ تَذْهَبْ اَذْهَبْ مَعَكَ	Wherever you go I will go with you.

أَيَّانَ تُنَادِ أُجِبْكَ	Whenever you call I will respond.
إِنْ تَنَمْ فِى مَجْرَى الْهَوَاءِ تَمْرَضْ	If you sleep in the passage of air you will fall ill.
أَنَّى يَذْهَبْ ذُو الْعِلْمِ يُكْرَمْ	Wherever a man of learning goes he will be respected.
أَىَّ مَلْعَبٍ تَلْعَبْ يَلْعَبْ أَخُوكَ	What play ground you play on your brother will play there.
كَيْفَمَا تُعَامِلِ النَّاسَ يُعَامِلُوكَ	As you treat people they will treat you.
حَيْثُمَا يَنْزِلُ الرَّئِيسُ يُرَحَّبْ	Wherever the president goes he will be greeted.
أَيْنَمَا تَجْلِسْ يَحْتَرِمْكَ النَّاسُ	Wherever you sit people will respect you.

b. But if the principal clause begins with إِذَا or لَو the verb in it or in the dependent clause, if at all it is imperfect, is not *majzūm*. For example:

إِذَا يُذْكَرُ اسمُ اللّٰهِ تَخْشَعُ الْقُلُوبُ	When Allah's name is mentioned hearts become submissive.
لَوتُصَادِقُ الْكِرَامَ تَتَخَلَّقُ بِأَخْلاقِهِمْ	If you take noble men as friend you will acquire their virtues.

2. Irrespective of the tense of the verb in the principal clause, perfect or imperfect, the dependent clause must begin with فَ if it

1. is a nominal clause,

مَنْ جَدَّ فَالنَّجَاحُ حَلِيْفُهُ	One who works hard success is his companion.

2. has an imperative or negative verb,

إِنْ حَيَّاكَ أَحَدُ فَحَيِّهِ بِأَحْسَنَ مِنْهَا	If one greets you greet him in a better way.
مَنْ غَشَّنَافَلَيْسَ مِنَّا	He who deceives us is not of us.

3. begins with سَ , سَوفَ or قَد , or

إِنْ تَأَخَّرْتَ فَسَيَفُوتُكَ الْقِطَارُ	If you are late you will miss the train.

إِنْ ظَلَمْتَ فَسَوفَ تُحَاسَبُ	If you wrong (others) you will be called to account.
مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّٰهَ	He who obeys the Prophet obeys God.

4. has a non-declinable verb like عَسَى and بِئْسَ

مَنْ كَانَ لَهُ الشَّيْطَانُ قَرِيناً فَبِئْسَ الْقَرِينُ	One whose companion is Satan, how evil companion he has!

3. If the principle clause is a nominal clause or has an imperative verb, the imperfect verb in the dependent clause may or may not be *majzūm*. For example:

أَيْنَ الطَّبِيبُ نَذْهَبْ إِلَيهِ أَو نَذْهَبُ إِلَيْهِ	Where is the doctor we shall go to him.
إِحْتَرِمِ النَّاسَ يَحْتَرِمُوكَ أَوْ يَحْتَرِمُونَكَ	Respect people they will respect you.
لا تَلْعَبْ بِالنَّارِ تَحْتَرِقْ أَو تَحْتَرِقْ	Do not play with fire, you will burn yourself.

4. The principal clause that begins with لَوْ (if), لَولا or لَومَا (if not), لَمَّا (when), كُلَّمَا (whenever), usually has a perfect verb or a nominal clause. For example:

لَو أَهمَلْتَ دُرُوسَكَ رَسَبْتَ فِى الامْتِحَانِ	If you had neglected your lessonsyou would have failed in the examination.
لَو أَنَّ أَخَاكَ كَرِيمٌ لَسَادَ	If your brother were polite he would have been the leader.
لَو لاَ الهَواءُ مَا عَاشَ الإِنسانُ	Were there no air men would not here lived.
لَو مَا التَعبُ ما كَانتِ الرَاحَةُ	Was there no weariness, there had been no rest.
فَلَمَّا جَنَّ عَليهِ اللَّيلُ رَأَى كَوكَباً (٦:٧٦)	When the night covered him over, he saw a star.
كُلَّمَا أَضَاءَ لَهُمْ مَشَوا فِيهِ (٢:٢٠)	Whenever it shed light for them they walked in it.

5. إِذَا is often used with a perfect verb, but it indicates a happening in the future or in the present. For example:

إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِراماً (٢٥:٧٢)	When they pass by futility, they pass by it as honourable persons.
إِذَا أَحْسَنْتَ إِلَى النَّاسِ ، مَلَكْتَ قُلُوبَهُمْ	If you do good to people you will capture their hearts.

5. Summary of the Grammar

1. A conditional sentence has a principal clause (*shart*) and a dependent clause (*jazā*) ; the happening in the latter follows from or depends upon the happening in the former.
2. If the principal clause begins with any of the words: مَا , مَنْ , أَيْنَمَا , حَيثُمَا , كَيفَمَا , أَيُّ , أَنَّى , إِنْ , أَيَّانَ , أَيْنَ , متى , مَهما the imperfect verb in both the clauses is *majzūm*. But if it begins with إذا or لَو , the verbs are not *majzūm*.
3. The dependent clause must begin with فَ if it is a nominal sentence, or has a negative verb, or begins with س , سوف or قد , or has a non-declinable verb like عَسَى or بِئْسَ.
4. If the principal clause is a nominal clause or has an imperative verb, the imperfect verb in the dependent clause may or may not be *majzūm*.
5. If the principal clause that begins with إذا or لَو, the verb in it or in the dependent clause, in case it is imperfect, is not *majzūm*. However when it begins with لَو , لَولا , لَومَا , لَمَّا , كُلَّمَا usually it has a perfect verb or is a nominal clause.

Exercises 28

a. Translate the following into English.

١۔ مَنْ يَسْتَغْفِرِ اللَّهَ يَغْفِرْ لَهُ۔

٢۔ مَا تَعْمَلْ مِنْ خَيْرٍ او شَرٍّ تُجْزَ بِهِ۔

٣۔ مَتَى تَقْرَءِ الصُّحُفَ تَعْرِفْ مِنْ أَحوالِ العَالَمِ۔

٤۔ إِنْ تُهْمِلْ وَاجِبَكَ تَفْشَلْ فى حَيَاتِكَ۔

٥۔ مَهْمَا تَقُلْ لَنْ أُصَدِّقَكَ۔

٦۔ مَهْمَا تُنْفِقْ فِى الْخَيْرِ يُخْلِفْهُ اللَّهُ۔

٧۔ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِراً كَأَنْ لَّمْ يَسْمَعْهَا۔[٣١:٧]

٨۔ لَو يَشَاءِ اللَّهُ لَهَدَى النَّاسَ جَمِيْعاً۔ [١٣:٣١]

٩۔ لَو قَالَ النَّاسُ الصِّدقَ لَاسْتَرَاحَ القَاضِى۔

١٠۔ لَولاَالْمَدَارِسُ لَازْدَحَمَتِ السُّجُونُ۔

١١ أَيَّانَ يَكْثُرْ فَراغُ الشُّبَّانِ يَكْثُرْ فَسَادُهُمْ.

١٢. أَينَمَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً. [١٤٨:٢]

١٣. كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا. [٣٨:٧]

١٤. مَن يَظْلِمِ النَّاسَ فَسَوفَ يَندَمُ.

١٥. مَنْ تَطَوَّعَ خَيْراً فَهُوَ خَيْرٌ لَهُ. [١٨٤:٢]

١٦. اِرْحَمُوا مَنْ فِى الأَرْضِ يَرْحَمْكُمْ مَنْ فى السَّمَاءِ. [البخارى]

b. Put signs:

١. من يكثر كلامه يكثر ملامه.

٢. ما تقدمه من خير يعلمه الله.

٣. لو زرتنا لسررنا بك.

٤. من لا يرحم الناس لا يرحمه الله. [الحديث]

٥. تواضع للناس يرفعوك.

٦. إذا نزل المطر عمّ الرخاء.

٧. لولا رحمة الله لهلكنا.

٨. من أدرك ركعة من الصلاة فقد أدرك الصلاة. [الحديث]

c. Translate the following into Arabic:

1. If you work hard you will succeed.
2. He who loves the people, is loved by them.
3. Whatever good you do, will profit you.
4. However fast he runs he will never catch me.
5. Wherever you go you will see beautiful scenes.
6. If you visit me I will visit you soon.
7. If you want this book it is in the library.
8. When the sun rises darkness will disappear.
9. Whenever you see him greet him.
10. If you are busy today I will come tomorrow.

d. Read and translate:

١. إِنْ تُبْدُوا مَا فِى أَنْفُسِكُمْ أَو تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ. [٢٨٤:٢]

٢. يَاأَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرِ اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ. [٧:٤٧]

٣. مَنْ يَّتقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبْ. [٣:٦٥]

٤. مَنْ لَبِسَ الحَرِيْرَ فِى الدُّنْيَا فَلَن يَلْبِسَهُ فِى الآخِرةِ [الحديث]

٥. إِذَا نُودِىَ لِلصَّلَوةِ مِن يَّوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ ذَرُوا الْبَيْعَ. [٩:٦٢]

٦. من يُطِعِ اللَّهَ وَرَسولَه فَقَدْ فَازَ فوزاً عَظِيْماً [٧١:٣٣]

٧. رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ وَإِن يَّشَأْ يُعَذِّبْكُمْ. [٥٤:١٧]

٨. فَاذْكُرُونِى أَذْكُرْ كُمْ وَاشْكُرُولِى وَلا تَكْفُرُونِ (تكفُرُونِى). [١٥٢:٢]

٩. اِزْهَدْ فِى الدُّنْيَا يُحِبُّكَ اللّٰهُ وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ.
[ابن ماجة]

١٠. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فى الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللّٰهُ لَكُمْ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللّٰهُ الَّذِينَ آمَنُوا مِنْكُمْ. [١١:٥٨]

Vocabulary

Text:

صَادَقَ	to befriend	تَخَلَّقَ	to acquire a habit/virtue
مَهْمَا	whatever		
أَيَّانَ	when, whenever	كَيْفَمَا	as
مَجْرَى	passage	حَيْثُمَا	wherever, however
(س)مَرِضَ	to be sick	أَيْنَمَا	wherever
أَنَّى	wherever	إِنْ	if
مَلْعَبٌ	play ground	(كَرِيمٌ.s)كِرَامٌ	noble person
عَامَلَ	to behave	(ض)جَدَّ	to work hard
(ف)خَشَعَ	to soften, be submissive	نَجَاحٌ	success
		حَلِيفٌ	companion
(ن)فَاتَ	to miss	إِحْتَرَقَ	to burn
حَاسَبَ	to take account of	أَطَاعَ	to obey
قَرِيْنٌ	companion	بِئْسَ	how bad!
أَضَاءَ	to lighten	رَاحَةٌ	ease
كَوْكَبٌ	star	(ن)جَنَّ	to cover
(ض)مَلَكَ	to control		

Exercises:

a.	فِى السِرِّ	secretly	(ض)جَزَى	to recompense, reward
	إِسْتَرَاحَ	to rest		
	(صُحُفٌ)صَحِيفَةٌ	newspaper, book	إِزْدَحَمَ	to be crowded
			(س)فَشِلَ	to fail

	(س)نَدِمَ	to be sorry	أَتَى بِهِ	to come with, bring
	تَطَوَّعَ	to do supererogatory act	فَرَاغٌ	leisure time
			(شَابٌّ .s)شُبَّانٌ	young men
	أَخْلَفَ	to replace	(ن)تَلاَ	to recite
	صَدَّقَ	call, or regard (s.o.) true.	اسْتَكْبَرَ	to feel proud
b.	مَلاَمٌ	blame, rebuke	(ن)عَمَّ	to become common
	تَوَاضَعَ	to be humble		
	رُخَاءٌ	prosperity	أَدْرَكَ	to catch, get
c.	to profit	(ف)نَفَعَ	to disappear	إِنْكَشَفَ
	to catch	أَدْرَكَ	busy	مَشْغُول
d.	أَبْدَى	to show, bring to notice, expose	(ن) فَازَ	to win, succeed
			فَوْزٌ	success
	أَخْفَى	to hide	عَذَّبَ	to punish
	الْحرِيْر	silk	(ف)زَهَدَ	to abstain, renounce
	إِحْتَسَبَ	to think, guess, imagine	تَفَسَّحَ	to make room, to become wide
	(ن)نَشَزَ	to rise up, recalcitrate	(ك)فَسُحَ	to become wide, make room for.

Review Exercises-VII

a. Fill in the blanks putting words given below in proper forms:

١. ـــــ شَهْرَ رَمَضَانَ فِى مَكَّةَ المُكَرَّمَةِ.

٢. الحُجَّاجُ وَالمُعْتَمِرُونَ ـــــ بِالكَعْبَةِ.

٣. لَا ـــــ السَّيَّارَةَ بِسُرْعَةٍ دَاخِلَ المَدِينَةِ.

٤. الثُلُوجُ ـــــ بَعْدَ طُلُوعِ الشَّمْسِ.

٥. ـــــ الطَّائِرَةُ فِى الجَوِّ.

٦. ـــــ أَنْ تُحافِظَ عَلَى صِحَّتِكَ.

٧. مَتَى تَحْسُنْ أَخْلَاقُكَ ـــــ أَصْدِقاءُ كَ.

٨. إِذا وَجَدْتَ المَرِيْضَ نَائِماً فَلَا ـــــ.

٩. لَو تَتَّحِدُ الشُّعُوبُ فَقَدْ ـــــ مَاتُرِيدُ.

١٠. مَهْمَا يَكُنِ الظُّرُوفُ ـــــ أَكْذِبَ.

١١. إِذا نَزَلَ المَطَرُ ـــــ الزَّرْعُ.

١٢. حَيْثُما تَذْهَبْ ـــــ صَدِيْقاً.

Words: إزدَادَ، نَالَ، طَاقَ، ذَابَ، وَجَبَ، لَنْ، وَجَدَ، نَمَا، سَاقَ، أيقَظَ، قَضَى، دَارَ

b. Put signs:

١. من يتق اللّه يفز برضاه.

٢. متى تتقدم الصناعة ينتشر الرخاء.

٣. أين تجد الخير ترغب فى عمله.

٤. ما وقى به المرء عرضه فهو له صدقة. [الحديث]

٥. ما قلّ وكفى خير مما كثر وألهى. [الحديث]

٦. من لم يذد عن حوضه يهدم.

٧. زر غبّا تزدد حبّا. [الحديث]

٨. لا تدن من الشر تسلم.

٩. أىّ كتاب تقرأ تستفد.

١٠. مهما تفعل تسأل عنه.

١١. كيفما تكن يكن أبناؤك.

١٢. من أرضى سلطانا جائرا أسخط ربّا قادرا.

c. Translate into Arabic.

1. If you do not obey my orders you will not get my love.
2. What you want you will get
3. When you see Sa'd ask him about the time of departure.
4. He who is killed in defence of his property is a martyr.
5. Wherever there is peace people will live happily.

6. Whoever begs you give him from your money.
7. Do not increase the speed of the car.
8. The winners among the girls will get prize.
9. I lead a campaign against illiteracy.
10. Two foreigners are walking on the streets of the city.

d. Translate this surah from the Quran :

وَالَّيْلِ إِذَا يَغْشَى • وَالنَّهارِ إِذَا تَجَلّى • وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى • إِنَّ سَعْيَكُمْ لَشَتَّى • فَأَمَّا مَنْ أَعْطَى وَاتَّقى • وَصَدَّقَ بِالحُسْنَى • فَسَنُيَسِّرُهُ لِلْيُسْرَى • امّا مَنْ بَخِلَ وَاسْتَغْنَى • وَكَذَّبَ بِالحُسْنَى • فَسَنُيَسِّرُهُ لِلْعُسْرَى • وَمَا يُغْنِي عَنهُ مَالُهُ إِذا تَرَدَّى • إِنَّ عَلَيْنَا لَلْهُدَى • وَإِنَّ لَنَا لَلآخِرَةَ وَالأُولَى • فَأَنْذَرْتُكُمْ نَاراً تَلَظَّى • لا يَصْلَهَا إِلاَّ الأَشْقَى • الَّذى كَذَّبَ وَتَوَلَّى • وَسَيُجَنَّبُهَا الأَتْقَى • الَّذى يُؤتِى مَالَه يَتَزَكَّى • وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى • إلاّ ابْتِغاءَ وَجْهِ رَبِّهِ الأَعْلَى • وَلَسَوفَ يَرْضَى • [٩٢:١-٢١]

e. Read and translate these hadiths:

١- قال رسول اللّه (ص) : من أطاعنى فقد أطاع اللّه ' ومن عصانى فقد عصى اللّه ' ومن يطع الأمير فقد أطاعنى ومن يعصِ الأمير فقد عصانى. [متفق عليه]

٢- قال رسول اللّه (ص): لأن يّأخذ أحدكم أحبله ثمّ يأتى الجبل فياتى بِحزمة من حطب على ظهره فيبيعها فيكف اللّه بها وجهه خير له من أن يسأل النّاس ' أعطوه أو منعوه. [البخارى]

٣- قال رسول اللّه (ص) : لمّا وقعت بنو إسرائيل فى المعاصى نهتهم علماء هم فلم ينتهوا ' فجالسوهم فى مجالسهم و واكلوهم وشاربوهم فضرب اللّه قلوب بعضهم ببعض ' ولعنهم على لسانِ داود وعيسى ابنِ مريم. ذلك بما عصوا وكانو ا يعتدون. فجلس رسول اللّه (ص) وكان متّكئا فقال: لا والّذى نفسى بيده حتّى تأطرهم على الحقّ أطرا. [الترمذى]

f. Translate these passages:

١- لَمّا اُحْتُضِرَ ذُو الإصْبِعِ دَعَا إِبْنَهُ أُسَيْداً فَقالَ له : يَا بُنَيَّ إِنّى مُوصِيكَ بِمَا إن حَفِظْتَه بَلَغْتَ مِن قَومِكَ مَا بَلَغْتُه فَاحْفَظْ عَنّى : أَلِنْ جَانِبَكَ لِقَومِكَ يُحِبُّوكَ. وَتَوَاضَعْ لَهم يَرْفَعُوكَ ' وَابْسُطْ لَهم

وَجْهَكَ يُطِيعُوكَ ، وَلا تَسْتَأْثِرْ عليهِمْ بِشَئٍ يُسَوِّدُوكَ. وَأَكْرِمْ صِغَارَهُمْ كَما تُكْرِمُ كِبَارَهُم يُكْرِمْكَ كِبارُهُمْ - وَيَكْبَرْ على مَوَدَّتِكَ صِغارُهم، وَاسْمَحْ بمالِكَ ، وَاحْمِ حَرِيْمَكَ وَأَعْزِزْ جَارَكَ ، وَأَعِنْ مَنِ اسْتَعانَ بِكَ ، وَأَكْرِمْ ضَيْفَكَ ، وَاسْرِعِ النَّهْضَةَ فى الصَّرِيْخِ فَإِنَّ لَكَ أَجَلاً لا يَعْدُوكَ ، وَصُنْ وَجْهَكَ عَنْ مَسأَلَةِ أَحَدٍ شَيئاً فَبِذَلك يَتِمُّ سُودَدُكَ. [قصَص العَرَبِ ١ : ٤٦]

٢. خُطْبَةُ أبى بَكْرٍ رَضِىَ اللّٰهُ عنه بعدَ البَيْعَةِ :

أَيُّهَا الناسُ : إِنِّي قَدْ وُلِّيتُ عَليكم ولَسْتُ بِخَيْرِكُم فَإِنْ رَأَيْتُمُونِى عَلَى حقٍّ فَأَعِينُونى ، وَإِنْ رَأَيتمُونى على بَاطِلٍ فَسَدِّدُونى. أَطِيعُونى مَا أَطَعتُ اللّٰهَ فِيكُم ، فَإذا عَصَيتُه فَلا طَاعَةَ لى عليكم. ألا إِنَّ أَقْوَاكُم عندى الضَّعِيفُ حَتَّى آخُذَ الحَقَّ لَهُ ، وَأَضْعَفُكُمْ عندى القَوِىُّ حَتَّى آخُذَ الحَقَّ مِنه. أَقُولُ قَولِى هذا وَأَسْتَغْفِرُ اللّٰهَ لِى ولَكُمْ. [جَمْهَرَةُ خُطَبِ العَرَبِ : ١ : ٦٧]

Vocabulary

a.	(ن)ذَابَ	to melt	حَافَظَ	to guard, save
	دَاخِل	inside	اِزْدَادَ	to increase
	ظُرُوف(ظَرْفٌ.s)	circumstances	مُعْتَمِرٌ	who does Umrah
b.	رَخَاءٌ	prosperity,comfort	استَفَادَ	to profit from
	صَنَاعَةٌ	industry	(ن)ذَادَ	to guard,defend
	عِرْضٌ	honour	حَوضٌ	tank
	أَنْتَشَرَ	to spread	غِبّاً	after intervals
	أَرْضَى	to please	(ن)دَنَا	to go near
	(ض)كَفَى	to suffice	أَسْخَطَ	to displease,make angry
	أَلْهَى	to distract,amuse		
c.	to lead	(ن)قادَ	campaign	حَمْلَةٌ
	departure	مُغادَرة	illiteracy	أُمِّيَّةٌ
	in defence of	دُونَ		
d.	(س)غَشِيَ	to conceal,cover	تَجَلَّى	to shine,appear in glory
	شَتَّى	diverse		
	الحُسْنَى	the best way/thing	يُسْرَى	bliss,felicity

	عُسْرَى	misery	تَرَدَّى	to fall headlong
	أَنْذَرَ	to warn	تَلَظَّى	to blaze
	(س)صَلِي	to go near, enter	أَشْقَى	unfortunate
	جَنَّبَ	to avoide,shun	اِبْتَغَى	to desire,seek
	اَلذَّكَر	male	اَلأُنْثَى	female
e.	(ض)عَصَى	to disobey,defy	إِعْتَدَى	to wrong, transgress
	مُتَّكَأً	reclining		
	(ن)أَطَرَ	to bend	(أَحْبُلٌ)حَبَلٌ	rope,cord
	حَطَب	firewood	حُزْمَةٌ	bundle
	أَعْطَى	to give	اسْتَغْنَى	to feel self-sufficient
	وَاكَلَ	to eat together	(ن)كَفَّ	to check,stop,
	شَارَبَ	to drink together	اَتْقَى	more pious
f.	اُحْتُضِرَ	was dying	(ض)حَمَى	to guard,protect
	أَوْصَى	to advise	أَعَزَّ	to honour
	أَلاَنَ جَانِبَهُ	to be humble	نَهْضَةٌ	progress,awakening
	تَوَاضَعَ	to be humble	(صَغِير)صِغَارٌ	younger people
	بَسَطَ وَجْهَهُ	to meet with a cheerful face	أَجَلٌ	time,period,death
			إِسْتَأْثَرَ	to approperiate, monopolize
	(ن)عَدَا	to miss,pass by		
	(ن)صَانَ	to protect,save	مَسْأَلَةٌ	begging,question
	سَوَّدَ	to make one leader	سُؤْدَدٌ	leadership,rise
			(س)كَبِرَ	to grow up,grow old
	بَيْعَة	pledge		
	مَوَدَّةٌ	love,affection	سَدَّدَ	to correct
	(ف)سَمَحَ(ب)	to give,part with	أَلأَقْوَى	strongest
	(حُرُمٌ)حَرِيمٌ	women of the family,wife, something sacred,	الصَّرِيخ	call for help
			أَضْعَف	weakest
			مَاَ	so long as
	(كَبِيْر .s)كِبَار	elderly people	أَعَانَ	to help

Test Paper II

1. Write the active perfect of صدَّ (ن) , وَعَى (ض)
2. Write the active imperfect of وَعَدَ (ض) , جَالَ (ن)
3. Write the positive imperative of وَهَبَ (ف) , زارَ (ن)
4. Write the negative imperative of أَخَّرَ , آذَى
5. Write the active participle of اهْتَدى , اسْتَقَامَ , صَامَ(ن) , تَبَايَن ,(ض) فَرَّ
6. Write the passive participle of أبَاحَ , نَادَى , رَجَا (ن) , اجْتَبَي
7. Point out the *maf'ūl mutlaq, maf'ūl lahū, hāl, tamyīz* and simple object (*maf'ūl bi hī*) in the following:

١. لاَتَقْتُلُوا أَوْلاَدَكم خَشْيَةَ إِمْلاَقٍ. [٣١:١٧]
٢. وَاللَّهُ أَنْبَتَكُم مِنَ الأَرْضِ نَباتاً. [١٧:٧١]
٣. أَكْمَلُ المؤمِنِينَ إِيْمَاناً أَحْسَنُهُمْ خُلُقاً. [حديث]
٤. إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَدَاعِياً إِلى اللَّهِ. [٤٦:٣٢]
٥. رَبَّنَا وَسِعْتَ كَلَّ شَىْءٍ رَحْمَةً وَعِلْماً. [٧:٤٠]
٦. لاَيَذُوقُونَ فيها بَرْداً وَلاَ شَرَاباً. [٢٤:٧٨]
٧. قُلْ إِنَّما أَدْعُوا رَبِّى وَلاَ أُشْرِكُ بِهِ أَحَداً. [٢٠:٧٢]
٨. ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُم إِخْرَاجاً. [١٨:٧١]

8. Put signs on the following sentences:

١. أفضل الخلال حفظ اللسان.
٢. الطائرة أسرع من القطار.
٣. قابلنا شابا حسن الوجه.
٤. تكلم الرجل الكثير العلم.
٥. هذا وطن كريم أبناؤه.
٦. كانت غزوة بدر فى رمضان.
٧. ارحموا من فى الأرض يرحمكم من فى السماء. [حديث]
٨. تنظر الجارية إلى الكلب خائفة.
٩. جاءنى سعيد وخادمه معه.
١٠. الكاتم سر إخوانه محبوب.
١١. ما تزرع تحصد.
١٢. إن ظلمت فسوف تحاسب.
١٣. لاتنزل البحر تأمن الغرق.
١٤. لولا رحمة الله علينا لهلكنا.

9. Translate into English:

١. التائِبُ مِنَ الذَّنْبِ كَمَنْ لاَذَنْبَ لَهُ. [حديث]
٢. أَيْنَما تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً. [٨٣:٢]

٣. لاَيُؤْمِنُ أَحَدُكُم حَتَّى يُحِبَّ لِأَخيهِ مَايُحِبُّ لِنَفْسِهِ. [حديث]
٤. اَليَوْمَ أَكْمَلْتُ لَكم دِينَكم وأَتْمَمْتُ عَلَيْكُم نِعْمَتى. [٣:٥]
٥. خَيْرُ النَّاسِ مَن طالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ. [حديث]
٦. أَطِيعُوا اللَّه وأَطِيعُوا الرَّسُولَ وأولِى الأمْرِ مِنْكُم. [٥٩:٤]
٧. مَنْ يُؤْتَ الحِكْمَةَ فَقَدْ أُوتِىَ خَيْراً كَثيراً. [٢٦٩:٢]
٨. إن تُخْفُوا مَا فى صُدورِكُم أَوْ تُبْدُوه يَعْلَمْهُ اللَّهُ. [٢٩:٣]
٩. آتِ ذَا القُرْبَى حَقَّهُ والمِسْكِيْنَ وابْنَ السَّبِيلِ. [٢٦:١٧]
١٠. يَاأَيُّهَا الَّذينَ آمَنوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً يُصْلِحْ لَكُمْ أَعْمَالَكُم. [٢٦:٢٤]

10. Translate into Arabic:

1. The cold today is more than it was yesterday.
2. What is your obligation towards your brother?
3. The mother is more loving to the child than the father.
4. This is the man who narrates interesting stories.
5. Who is more powerful and more rich than you?
6. The best of all virtues is truth.
7. He who sows good reaps thanks.
8. He stood at the door to welcome the guests.
9. All of you are from Adam and Adam was from dust.
10. Umar was the greatest righteous caliph after Abu Bakr.

11. Translate the following passage into English:

دَخَل الحَسَنُ وَالحُسينُ رَضِىَ اللَّه عَنْهُمَا الْمَسْجِدَ فَوَجَدا رَجُلاً شَيْخاً يَتَوَضَّأُ فَلا يُحْسِنُ الوُضُوءَ وَيُصَلِّى فَلاَ يُجِيدُ الصَّلَاةَ. وَأَرَادَا أَنْ يُرْشِدَاهُ إِلَى الطَّرِيقَةِ المُثْلى فى الوُضوءِ وَفى الصَّلاةِ.

وَلَكِنَّهُما خَشِيَا أَنْ يُشْعِراهُ بِجَهْلِهِ، وَيَخْدِشَا كِبْرياءَهُ. وَاتَّفَقَا عَلى رَأيٍ فَقَرُبَا مِنَ الرَّجُل، وَقَالَ كُلّ مِنْهُمَا لِأَخيهِ: إنَّه أَكْمَلُ وُضُوءاً وَأَقْوَمُ صَلاةً، ثُمَّ احْتَكَمَا إلى الرَّجُلِ. وَقَامَ كُلٌّ مِنْهُما فَتَوَضَّأَ وَأَسْبَغَ الوضوءَ وَصَلَّى فَخَشَعَ في صَلاتِهِ.

فَلَمَّا رَأى الرَّجلُ وَضوءَهُما رَجَعَ إلِى نَفْسِهِ، وَأَدْرَكَ ما كانَ يَقَعُ فيهِ مِنْ خَطَأٍ فقالَ لَهُمَا: أَحْسَنْتُما فى وَضوءِكُمَا وَفى صَلاتِكُمَا، كَمَا أَحْسَنْتُمَا فى إرْشَادِكُمَا. فَبَارَكَ اللَّهُ فِيكُمَا.

Vocabulary

[Some of the words that may not have occured in the lessons]

تَبَايَنَ	to be different	(ن)جَال	to wander about
إمْلاَق	poverty	أَكْمَلُ	more perfect
تَوَضَّأ	to make ablution	إجْتَبَى	to pick
		(ن)ذَاق	to taste
كِبْرِيَاء	self respect, pride	أَقْوَمُ	better performer
		أَجَادَ	to do well
سَدِيْد	right, correct	المُثْلَى	ideal
أَرْشَدَ	to guide	أَشعَرَ	to remind
إحتَكَمَ	to seek judgment	(ض)خَدَشَ	to hurt
بَارَكَ	to bless	أَتَمَّ	to complete
أَسْبَغَ	to do well	أَكْمَلَ	to perfect
أَصْلَحَ	to reform, make right		

Lesson Twenty Nine

Some Auxiliary and Irregular Verbs

1. Verbs Indicating Beginning (أفْعَالُ الشُّرُوع)

To indicate the beginning of an action a number of words are used in Arabic as auxiliary to the main verb. For example:

شَرَعَ الرَّئِيسُ يُخَاطِبُ	The president began to address.
بَدَأَ الزَّرْعُ يَنْمُو	The crop began to grow.
أَنْشَأَتِ السَّمَاءُ تُمْطِرُ	The sky started raining.
أَخَذَ الرَّجُلانِ يَقْتَتِلاَنِ	The two men began fighting.
جَعَلَ الكَهْرَبَائِيُّ يُصْلِحُ الْمُكَيِّفَ	The electrician started repairing the air-conditioner.
قَامَ الرَّسُولُ يَدْعُو إِلَى الحَقِّ	The apostle started calling people to truth.
أَقْبَلَ المَنْدُوبُونَ يَجْتَمِعُونَ فِى القَاعَةِ	The delegates have started gathering in the hall.
طَفِقَتِ البَنَاتُ يَتَعَلَّمْنَ الطِّبَّ	Girls have started learning medicine.

Other words that are used for this purpose are: هَبَّ , عَلِقَ, هَلْهَلَ. The last word is a quadriliteral verb, which is treated in Lesson 35.

2. Verbs Indicating Nearness of Action (أفعَالُ الْمُقَارَبَة)

Four words are used for this purpose: كَرَبَ, أَوْشَكَ , كَادَ , قَرُبَ. For example:

كَادَ الْقَمَرُ يَطْلَعُ	The moon was about to rise.
تَكَادُ الشَّمْسُ أَنْ تَغِيْبَ	The sun is about to set.
قَرُبَ الزَّادُ يَنْفَدُ	The provision was about to finish.
كَرَبَ المَطَرُ يَنْزِلُ	The rain was about to fall.

أوشَكَتِ السُّحُبُ أَنْ تَنْكَشِفَ	The clouds are about to disappear.
يُوشِكُ الرَّجُلُ أَنْ يَمُوتَ	The man is about to die of hunger.

Usually كَادَ and قَرُبَ and كَرَبَ are used without the conjuunction أَنْ; but you have the choice to use أَنْ. In the case of أَوْشَكَ , however, you must use أَنْ.

3. Verbs Expressing Hope (أَفْعَال الرَّجَاء)

There are also three words that are used for expressing hope or expectation: عَسَى , حَرَى , إِخْلَوْلَقَ. For example:

عَسَى خَالِدٌ أَنْ يُوَفَّقَ	I hope Khalid shall be on the right.
حَرَتِ الْمَوَدَّةُ أَنْ تَدُوْمَ	Love should last for long.
إِخْلَوْلَقَ الْحُمَّى أَنْ تُفَارِقَ الْمَرِيْضَ	Hopefully, fever may leave the patient.

These words are used along with the conjunction أَنْ. This is a must with حَرَى and إِخْلَوْلَقَ. However, in the case of عَسَى you have the option to drop it. You can say, for example, عَسَى خَالِدٌ يُوَفَّقُ ; but this is not the usual practice.

Order of the Words:

Note the order of the words in all the three kind of sentences above. The auxiliary verb comes first, the subject comes next, the main verb takes the third place when you do not have the conjunction أَنْ, otherwise it comes after that.

4. Verbs for Praise and Condemnation (أَفْعَالُ الْمَدْحِ وَالذَّمِّ)

نِعْمَ and حَبَّذَا are used for praise, and بِئْسَ and لا حَبَّذَا are used for condemnation. For example:

a. نِعْمَ

1.	نِعْمَ الْخُلُقُ الصِّدْقُ	What a good virtue is truthfulness!
2.	نِعْمَتْ أُمُّ الْمُؤْمِنِينَ عَائِشَةُ	How good the Mother of Muslims was Aishah!
3.	نِعْمَ صَدِيْقاً الكِتَابُ	What a good companion is the book!

4. نِعْمَ مَا يُقَاتَلُ فِيهِ الْحَقُّ	What a good (cause) to be fought for is truth!

b. بِئْسَ

1. بِئْسَ الخُلْقُ الكِذْبُ	What a vice is lying!
2. بِئْسَ مَصِيرُ الْفُجَّارِ النَّارُ	What a bad home for the wicked is Hell!
3. بِئْسَ شَرَاباً الخَمْرُ	What a bad drink is wine!
4. بِئْسَ مَا يَتَّصِفُ بِهِ الْمَرْءُ النِّفَاقُ	What a bad thing a person may have is hypocrisy!

c. حَبَّذَا

1. حَبَّذَا القَنَاعَةُ مَعَ الْجِدِّ	How lovely is contentment along with hard work!
2. لا حَبَّذَا جُلَسَاءُ السُّوءِ	How bad are the companions of evil!
3. يَا حَبَّذَا يَومٌ يَقُومُ فِيهِ العَدْلُ	How nice would be the day when justice will be established.

We have said that نِعْمَ , بِئْسَ and حَبَّذَا function as verbs. نِعْمَ and بِئْسَ may become نِعْمَتْ and بِئْسَتْ for feminine subjects; but حَبَّذَا and the negative لا حَبَّذَا are used for both masculine and feminine subjects. Note the following rules about the use of نِعْمَ and بِئْسَ.

1. They are followed by a subject which is
   1. a noun with the definite article (first sentences).
   2. or a construct with a genitive having the definite article (second sentences).
   3. or an indefinite noun acting as *tamyīz* of a hidden pronoun (third sentences).
   4. or a clause beginning with the relative pronoun مَا (fourth sentences).
2. The person or the thing which is praised or condemned follows the subject. In the first group of sentences, for example, it is الصِدْقُ , عَائِشَةُ , الكتابُ and الحَقُّ. And it has to be *marfū'*.

3. You may change the order of the nouns and say, for example:
عَائِشَةُ نِعْمَتْ أُمُّ الْمُؤمِنِينَ or اَلصِّدْقُ نِعْمَ الْخُلْقُ
or اَلنِّفَـاقُ بِئْسَ مَا يَتَّصِفُ بِهِ الْمَـرْءُ

In case of حَبَّذَا , the grammatical subject is the object of praise or condemnation.

5. Verbs for Exclamation (فِعْلا التَّعَجُّبِ)

There are two patterns on which exclamatory verbs are formed: مَا أَفْعَلَ and أَفْعِلْ بِهِ. For example:

a. أَسْرِعْ بِالْقِطَار or مَا أَسْرَعَ الْقِطَارَ — How fast the train!
أَجْمِلْ بِالْحَدِيقَةِ or مَا أَجْمَلَ الحَدِيقَةَ — How beautiful the garden!

b. مَا أَعْظَمَ تَقَدُّمَ الصِّنَاعَةِ بِالْهِنْدِ — What a development of industry in India!
or أَعْظِمْ بِتَقَدُّمِ الصِّنَاعَةِ بِالْهِنْدِ
مَا أَشَدَّ حُمْرَةَ الْوَرْدَةِ — How red the rose!
or أَشْدِدْ بِحُمْرَةِ الْوَرْدَةِ
مَا أَصْعَبَ كَونَ الدَّوَاءِ مُرّاً — What a bitter medicine!
or أَصْعِبْ بِكَونِ الدَّوَاءِ مُرّاً

c. مَا أَنْفَعَ أَنْ يُبْذَلَ الْمَالُ فِى الْخَيْرِ — How profitable the spending of money in a good cause!
or أَنفِعْ بِأَنْ يُبْذَلَ الْمَالُ فِى الْخَيْرِ

Notethe following rules:

1. The verb which is to be used on the pattern of مَاأَفْعَلَ or أَفْعِلْ بِهِ has to be (a) a three-lettered simple verb, (b) strong, (c) positive, (d) active, (e) declinable, and (f) which does not have its adjective on the pattern of أَفْعَلَ , and (g) can admit of degrees. All these conditions are fulfilled in the case of the first group of sentences.
2. In case any of these conditions is not fulfilled , any suitable auxiliary verb may be used on such patterns as أَشَدَّ , أَشْدِدْبِهِ or أَعْظَمَ , أَعْظِمْ بِهِ , etc. along with the noun of the main verb. This is illustrated in the sentences of category (b) where the main verb is not simple but derived (تَقَدَّمَ , إِحْمَرَّ), or not strong but weak (كَوْن).
3. The same device is used in case the verb is passive or negative

(see sentences of category c).

6. Non-verbs Acting as Verbs (أَسْمَاءُ الْفِعْلِ)

Look at these sentences:

a.	هَيْهَاتَ أَنْ يَنْجَحَ الْكَسُولُ	The idle is far from succeeding.
	أُفٍّ لِلْغَافِلِ عَنِ الآخِرَةِ.	Fie upon the one that does not care for the next life.
	وَيْكَ مَا هَذَا؟	Pity on you! what is this!
	صَهْ إِذَا تَكَلَّمَ غَيْرُكَ.	Be silent when someone other than you speaks.
b.	إِلَيْكَ عَنِّى.	You go away from me.
	دُونَكَ الْكِتَابَ.	Take the book.
	رُوَيْدَكَ إِذَا سِرْتَ.	Walk slowly when you walk.
c.	حَذَارِ يَا وَلَدُ.	Take care, boy!
	سَمَاعِ النُّصْحَ.	Listen to the advice.
	دَفَاعِ عَنِ الشَّرَفِ.	Defend the honour.

Mark the following points:

1. The words of the first category give the sense of a verb, perfect, imperfect or imperative, but they do not behave like a verb.
2. The words of the second category are originaly preposition, or adverb (*zarf*) or infinitive (*maṣdar*). They give the sense of an imperative.
3. The words of the third category are derived from a three-lettered verb, strong and declinable. They are formed on the pattern of فَعَالِ and act as imperatives.

7. Summary of the Grammar

1. Verbs indicating beginning introduce the sentence, then you have the subject, and lastly the main verb.
2. The same is true of the verbs of nearness. Of them كَادَ and قَرُبَ are usually used without the conjunction أَنْ, though you can use it. In case of أَوشَكَ, however, you must use أَنْ.
3. The order of the words in sentences that have a verb of hope is also the same. But you have to use the conjunction أَنْ, except

in the case of عَسَى where it is not compulsory.

4. نِعْمَ and بِئْسَ are used for praise and condemnation respectively. They are followed by a subject which is either (1) a noun with definite article, or (2) a construct with a genitive having definite article; or (3) an indefinite noun acting as *tamyīz*, or (4) a clause beginning with a relative pronoun. The thing or person which is praised or condemned follows the subject and is *marfū'*. In case of حَبَّذَا or لاحَبَّذَا, the grammatical subject is the object praised or condemned.
5. Exclamatory verbs are formed on two patterns of مَا أَفْعَلَ and أَفْعِلْ بِهِ with the conditions mentioned in the text.
6. Some words give the sense of a verb, though they are not verbs. Originally they may be prepositions, adverbs, or infinitives, or they may be formed from a three-lettered strong verb on the pattern of فَعَالِ.

Exercises 29

a. Translate the following into English.

(الف) ١۔ هَبَّ الجَيْشُ يُقَاتِلُ الأَعْدَاءَ۔

٢۔ بَدَأَ خَالِدٌ يَكْتُبُ مَقَالَةَ الْمَاجِسْتِيرِ۔

٣۔ أَخَذَتْ سُعَادُ تَسْتَمِعُ إِلَى نَشْرَةِ الأَخْبَارِ۔

٤۔ شَرَعَ الجُنُودُ يُدَافِعُونَ عَنْ وَطَنِهِمْ۔

٥۔ أَنْشَأَ الْمَطَرُ يَنزِلُ مِنَ السَّمَاءِ۔

٦۔ طَفِقَ الوُزَرَاءُ يُغَادِرُونَ قَاعَةَ المُؤتَمَرِ۔

(ب) ٧۔ كَادَ الهَوَى يُعْمِى الْبَصَرَ۔

٨۔ قَرُبَ الْقَلْبُ يَذُوبُ مِنَ الْحُزْنِ۔

٩۔ أَوشَكَ الْمَنْزِلُ أَنْ يَتِمَّ بِنَاؤُهُ۔

١٠۔ كَرَبَتِ الأَزْمَةُ أَنْ تَنْتَهِيَ۔

١١۔ كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْراً۔ [الحديث]

١٢۔ مَنْ يَحْفِرُ لِأَخِيهِ حُفْرَةً يُوشِكُ أَنْ يَقَعَ فِيْهَا۔

(ج) ١٣۔ عَسَى اللّٰهُ أَنْ يَأْتِيَ بِالْفَرْجِ۔

١٤۔ حَرَى الحَقُّ أَنْ يَظْهَرَ عَلَى البَاطِلِ۔

١٥۔ إِخْلَولَقَ العِلْمُ انْ يُبَدِّد الظَّلاَمَ العَقْلِي۔

١٦۔ هَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِى الأَرْضِ۔ [٢٢:٤٧]

(د) ١٧۔ نِعْمَ مَا تَفْعَلُ الْخَيْرُ۔

١٨۔ سَاءَتْ تِجَارَةُ الخِيَانَةِ۔

١٩. بِئْسَ الْخُلْقُ الإهمَالُ. ٢٠. حَبَّذَا دَارُ الصَّالِحِينَ الْجَنَّةُ.
(ه) ٢١. مَا أَفْزَعَ زَلْزَلَةَ الأَرْضِ. ٢٣. أَجْمِلْ بِكَونِ الطَّالِبِ مُجْتَهِداً.
٢٢. أَعْظِمْ بِحُرْمَةِ الْجَارِ. ٢٤. مَا أَفْظَعَ أَنْ يُؤخَذَ البَرِئُ.
(و) ٢٥. وَرَاءَكَ يَا سَائِقُ! ٢٧. إِلَيْكُمْ هَذِهِ الأَخْبَارُ.
٢٦. آه لِمَا أَصَابَنِى. ٢٨. وَىْ لِلْوَالِى الَّذِى لَمْ يُؤَدِّ وَاجِبَهُ.

b. Put signs:

١. كادت السفينة تغرق.
٢. كرب الصبح ينبلج.
٣. أوشك الوقت أن ينتهى.
٤. بئس ما يقال الكذب.
٥. عليك نفسك لتهذبها.
٦. وراءك فإن الطريق مغلق.
٧. بئس طالبا من يكذب على زملاءه.
٨. عسى المذنب أن يتوب إلى الله.
٩. نعم المستشار العلم ونعم الوزير العقل.
١٠. كان عمر عادلا فنعم الخليفة.
١١. بئس مصير الأشرار السجون.
١٢. أجمل بأن يكون الولد مطيعا لوالده.
١٣. ما أحسن معالجتك لهذه المشكلة.
١٤. نزال إلى المعركة فإن الانتصار قريب.

c. Translate into Arabic.

1. The discussion is going to start.
2. What a bad habit is lying!
3. May God bring in victory.
4. The plain is about to take off
5. What a good friend is Zayd!
6. How beautiful the spring!
7. Sa'd, what a good writer is he.
8. Listen to the advice of your father.
9. Take this pen and sign here.
10. Woe to the young men who do not work.
11. Alas for the one who loses hope.
12. What a good abode for one is Paradise.

d. Read and translate:

١. وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ. [٣٧:٢٧]
٢. فَأَكَلاَ مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ. [٢٠:١٢١]

٣. لَولأَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً. [٧٤:١٧]
٤. فَمَا لِهٰؤُلاءِ الْقَوْمِ لاَ يَكادُونَ يَفْقَهُونَ حَدِيثاً. [٧٨:٤]
٥. عَسَى أَن تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ.[٢١٦:٢]
٦. كَانُوا لاَ يَتَنَاهَونَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ. [٧٩:٥]
٧. أُولٰئِكَ الَّذِينَ اشتَرَوُا الضَلَالَةَ بالْهُدَى وَالْعَذابَ بِالمَغْفِرَةِ فمَا أَصْبَرَهُم عَلى النَّارِ [٢: ١٧٥]
٨. لَهُ غَيْبُ السَّمَاوَاتِ وَالأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ. [٢٦:١٨]
٩. وَيْكَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ. [٨٢:٢٨]
١٠. قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا. [١٥١:٦]

Vocabulary

Text:

(ف)شَرَعَ	to begin,enact	(س)نَفِدَ	to finish
جَعَلَ..	to begin	حَرَى عَسَى	may be
أَنْشَأَ	to begin,make bring into being	إخْلَوْلَقَ	may be,to be old
		نِعْمَ	what a good ......
أَقْبَلَ	to begin,come, face	بِئْسَ	how bad
		مَصِيْرٌ	destination, end
(س)طَفِقَ	to begin, continue	مُرٌّ	bitter
(جُلَسَاءُ)جَلِيسٌ	companion	جِدٌّ	hard work,serious work
(ن)هَبَّ	to begin,move, get up,arise	يُهَلْهِلُ هَلْهَلَ	to begin,delay
(س)عَلِقَ	to begin,stick to	(ض)كَرَبَ	was about to
(س)كَادَ	was about to	أَوْشَكَ	was about to
صَعْبٌ	hard, difficult	هَيْهَاتَ	how preposterous
وَيْ	Ah! woe,pity	أُفٍّ	word of contempt

صَهْ	be silent	اَلْكَسُولُ	lazy
رُوَيْداً	slowly	مُكَيِّفٌ	Air conditioner
وَفَّقَ	to bless with success or truth	(ن) قَامَ	to begin

Exercises:

a.	نَشْرَةُ الأَخْبَار	news broadcast	المَاجِسْتِير	Masters degree
	أَعْمَى	to make blind	(س)فَزِعَ	to be afraid, scared
	(ض)تَمَّ	to be complete	(ك)فَظُعَ	to be ugly, hideous
	اَلأَزْمَةُ	ordeal, crisis	(ض)حَفَرَ	to dig
	حُفْرَةٌ	pit, ditch	فَرْجٌ	opening, ease
	(ف)ظَهَرَ(علىٰ)	to dominate		private part
	بَدَّدَ	to dispel	زَلْزَلَةٌ	earthquake
	آهٍ	alas	أَدَّى	to render
b.	إِنْبَلَجَ	to dawn	المُسْتَشَارُ	adviser
	هَذَّبَ	to descipline	وَرَاءَ	behind
	مَعْرَكَةٌ	battle, battlefield	مُعَالَجَةٌ	treatment, deal with
	إِنْتِصَارٌ	victory	المُذْنِبُ	sinner
c.	habit	خُلْقٌ	to sign	وَقَّعَ
	victory	الفَتْح	to lose hope	(ح)يَئِسَ
	spring	اَلربيعُ	abode	دَارٌ
d.	تَسَاءَلَ	to ask one another	(ض)فَرَشَ	to spread, make bed
	سَوْءَةٌ	shame, private part	(ض)خَصَفَ	to mend, repair
			ثَبَّتَ	to make firm,
	(ن)رَكَنَ	to tilt	أَبْدَى	to do openly, show
	حَدِيثٌ	speech, word	(ض)قَدَرَ	to decrease, measure
	(س)كَرِهَ	to dislike		
	هَلُمَّ	come on with	حَرَّمَ	to prohibit
	تَنَاهَى(عن)	to avoid		

Lesson Thirty

Case in Apposition and Exception

1. Case in Apposition (اَلْبَدَل)

Look at the following sentences

a.	حَضَرَ الأُسْتَاذُ فُؤَادٌ	Professor Fu'ad has come.
	قَابَلْتُ أَخَاكَ خَالِداً	I met your brother, Khalid.
	قَرَءْنَا قَصِيْدَةً للشَّاعِرِ الأَخْطَلِ	We read an ode of the poet al-Akhtal.
b.	مَضَى اَللَّيلُ نِصْفُهُ	The night, half of it has passed.
	عَالَجَ الطَّبِيبُ الْمَرِيْضَ رَأْسَهُ	The doctor treated the patient, his head.
	تَجَوَّلْتُ فِى الْمَدِينَةِ شَوَارِعِهَا وَأَسْوَاقِهَا	I went round in the city, in its streets and markets.
c.	يُعْجِبُنَا الرَّجُلُ حِلْمُهُ	We admire the man, his forbearance.
	سَمِعْتُ الطِّفْلَ بُكَاءَهُ	I heard the child, his weaping.
	خَافُوا مِنَ الأَسَدِ وُثُوبِه	They were afraid of the lion, of his attack.

If you look at the sentences of the category (a), you will see two subjects, الأُسْتَاذُ and فُؤَاد in the first sentence; two objects, أَخَاكَ and خَالِداً in the second sentence; and two genitives الشاعِرِ and الأَخطَلِ in the third sentence. You will also see that it is the second of the two nouns which is what is really intended; the first noun only acts to introduce the second and can be dropped without harming the meaning of the sentence. You can say: حَضَر فُؤَادٌ , قَابلتُ خالداً , قَرءْنا قَصِيْدةً لِلأَخْطَلِ.

The same is true of the nouns in the sentences of the other two categories. The only difference is that whereas the

substitutes in the first category sentences stand for the whole of their nouns, فُوَادٌ for الأشتَاذُ .خَالِداً for أَخَاكَ , in the sentences of the second category they only stand for a part of their nouns, نِصفُه for اَللَيلُ , رَأْسَه for المريضَ ; and in the sentences of the third category, they refer to something or some action connected with the nouns they replace: حِلْم is a virtue of الرَجلُ and بُكَاءُ is an action of الطفل.

The بَدَل of the first category is called بَدَلُ الكُلّ , complete substitute: of the second, بَدَلُ البَعْض , partial substitute: and of the third, بَدَلُ الإشْتِمَال , subsitute by implication.

Note also that the two latter substitutes are necessarily joined with a genitive pronoun that refers to the noun which is replaced.

A variety of *badal* is called بَدَلُ التَّفْصِيل , elaborating substitute, as it elaborates on the noun it replaces. For example:

a. أَلدَّهْرُ يَومَانِ : يَومٌ لَكَ وَيَومٌ عَلَيْكَ	Time has two days: one day for you, and one day against you.
إِحْتَرِمِ النَّاسَ : غَنِيَّهَمْ وَفَقِيْرَهُمْ	Give respect to men, the rich among them as well as the poor.
مَنْ حَضَرَ الْيَومَ : سَعْدٌ أَم عَلِيٌّ؟	Who has come today, Sa'ad or Ali?
مَنْ يَجْتَهِدْ ـ إِنْ طَالِبٌ وَإِنْ مُوَظَّفٌ ـ يُوَفَّقْ	Whoever works hard, whether a student or an employee, shall be successful.

2. Exception(الإِ سْتِثْنَاءُ)

In Arabic, exeption is expressed by means of the following words : إِلاَّ , غَيْر , سِوَى , خَلا , عَدَا and حَاشَا.

a. إِلاّ

Look at these sentences:

1. جَاءَ القَومُ إِلاَّ نَجِيْباً	People came except Najib.
اَلأَصْدِقَاءُ حَاضِرُونَ إِلاَّ عَلِيّاً	Friends are present except Ali.

	أَكَلْتُ الفَوَاكِهَ إِلَّا اِثْنَتَيْنِ	I ate all the fruits except two.
	سَلَّمْتُ عَلَى القَادِمِينَ إِلاَّ الأَوَّلَ	I greeted (all) the comers except the first one.
2.	لَمْ يَصِلِ الضُّيُوفُ إِلاَّ خَالِداً/ خالدٌ	The guests did not arrive except Khalid.
	ما قَرَأْتُ مِنَ الكُتُبِ إلاَّ كِتَاباً/كتابٌ	I did not read the books except one.
3.	لا يَعلَمُ الغَيْبَ اِلاّ اللّٰهُ	None knows the unseen except God.
	لا تُصَاحِبْ إلاّ الأَخْيَارَ	Don't accompany except the good.
	مَا يُنَالُ الْمَجْدُ إلاّ بِالْجَدِّ	Honour is not attained except by hard work.

The sentences of the first category are marked by two things: one, they are affirmative, and the other, the main noun from which exception is made is mentioned. In such cases the exceptional noun has to be accusative (*manṣūb*).

The sentences of the second category, on the other hand, are negative, and the main noun in them is mentioned. In such cases the exceptional noun may be *manṣūb*, or may carry the sign of the main noun, as if it is a substitute (*badal*) of the latter.

The sentences of the third category are also negative, but their main noun is not mentioned. The exceptional noun in such cases carries the sign it normally deserves in the sentence.

b. غَيْرَ and سِوَى

غَيْرَ and سِوَى act only in a construct combination. The rules that govern the sign of غَيْرَ, are the same as stated earlier in case of the nouns governed by إلا. سِوَى on the other hand is a *mabnī* and acts as such. For example:

1.	حَضَرَ الطُّلابُ غَيرَ عَلِيٍّ	All students other than Ali were present.
	تَفَتَّحَتِ الأَزْهَارُ سِوَى الْوَرْدَةِ	The flowers other than rose were blooming.
2.	مَا نَجَحَ أَحَدٌ غيرَ فُؤَادٍ/ غيرُ فُؤَادٍ	No one succeeded other than Fu'ad.

مَاقَبَّلْتُ يَدَى أَحَدٍ غَيرَ وَالِدَىَّ / غيرِ وَالِدَىَّ	I did not kiss the hands of any one other than my parents.
3. لَمْ يَتَّقِدْ غَيرُ مِصْبَاحٍ	None other than a lamp was burning.
ما قَاتَلْنَا غَيرَ المُقَاتِلِيْنَ	We did not fight other than the belligerants.
لا تَعْتَمِدْ علَى غَيرِ اللّٰهِ	Do not rely on anyone other than God.

c. خَلا , عَدا , حَاشَا

These words are used either as verbs or as prepositions. In the former case the exceptional noun which follows them is the object (*maf'ūl*), therefore *manṣūb*; in the latter case, it is governed by the preposition, and therefore *majrūr*.

أَكَلْتُ الفَوَاكِهَ خَلا العِنَبَ or أَكَلتُ الفَوَاكِهَ خَلا العِنَبِ	I ate the fruits except the grapes.

But if instead of خَلا we use مَاخَلا, which is only a verb, the exceptional noun will necessarily be *manṣūb*. For example:

قَطَفْتُ الأَزْهَارَ مَاخَلاالوَرْدَ	I plucked the flowers other than the rose.

What is true of خَلا is true of عَدَا and حَاشَا : similarly what is true of مَاخَلا is true of مَاعَدا. Usually مَا is not used with حَاشَا.

d. If the exceptional noun is part of the main noun, the exception is called *muttaṣil*, continuous; but if it is not part of the main noun, the exception is called *munqati'*, discontinuous. All the examples given above are the examples of continuous exception. Examples of discontinuous exception are:

اِحْتَرَقَتِ الدّارُ إِلَا الكُتُبَ	The house burned out, but the books (did not).
مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلّا اتِّبَاعَ الظَّنِّ.(١٥٧:٤)	They do not have any knowledge, they only follow conjecture.

The particle إلا in such cases may be rendered as <u>but</u> instead of except. The exceptional noun in this case is always *manṣūb*.

7. Summary of the Grammar

1. The *badal* or substitute for a noun is in case of apposition to it, taking the same sign that it has. It may stand for the whole of the latter, or a part of it, or for something connected with it, or it may elaborate on the latter; accordingly it may be called *badal al-kull, badal al-ba'ḍ, badal al-ishtimāl* or *badal al-tafsīl*. In case of the second and the third, it is joined with a pronoun which refers to the noun it replaces.
2. The words for exception are: (1) إلاّ, (2) غير and سِوَى. and (3) حَاشَا , عَدَا , خَلاَ. The most common one is إلاّ. The exceptional noun that comes after إلا is *manṣūb* if (1) the object from which it is excepted is mentioned, and (2) the verb used is positive. In case the object is mentioned but the verb is negative the exceptional noun may be *manṣūb* or may take the sign that it should otherwise take. But when the object is not mentioned and the verb is negative, the exceptional noun has the sign that it should otherwise have.
3. غَير and سِوَى are used in construct form, as *muḍāf*. غَيْرَ takes the sign that the exceptional noun after إلّا in different cases noted above takes. سِوَى is a *mabnī*, and acts as such.
4. خَلا , عَدا , حَاشَا may act as a verb, or as a preposition: in the former case, the exceptional noun will be *manṣūb*, and in the latter *majrūr*. But if مَا is added to them they act only as verb, putting the exceptional noun in the accusative (*manṣūb*).

Exercises 30

a. Translate the following into English.

١. فَحَصَ الطّبيبُ الْمَرْضَى إلاّ مَرِيْضاً.

٢. ماوَصَلَ إلى نِهايَةِ السَّباقِ إلاّ حِصَانٌ.

٣. ما غابَ الأعْضاءُ مِنَ الاجْتِمَاعِ إلاّ عضْواً.

٤. لا نَحْفَظُ إلاّ قَصِيْدَةً.

٥. أجَابَ الطَّالِبُ عَنْ كُلِّ أسْئِلَةٍ حاشَا سُؤالاً.

٦. زَارَ سَعْدُ مَكْتَبَاتِ الجامِعَةِ غَيْرَ مَكْتَبَةِ كُلِّيَّةِ التَّرْبِيَةِ.

٧. إشْتَرَيْتُ كُتُبَ الحَدِيثِ سِوَى السُّنَنِ لِابْنِ مَاجَةَ.

٨. تَسَلَّمَ الخِرِّيْجُونَ شَهَادَاتِهِم مَا خَلاَ أخَاكَ طَلالَ.

٩. ما تَكَلَّم الأسْتَاذُ فُؤادٌ إلاّمُبْتَسِماً.

١٠. جَاءَنِى رِجَالٌ كانُوا عِندَكَ إلاّرَجُلاً.

١١. إِنْقَضَى الصَّيْفُ إِلاَّ يَوْمَيْنِ.
١٢. لا يَنالُ الْمَجْدَ غَيرُ المجْتَهِدِينَ.
١٣. مَا لِى أَنِيْسٌ سِوَى هَذا الكِتَابِ
١٤. لا تُكْرِمِ إلاَّ الصَّادِقَ الأَمِيْنَ.
١٥. مَا تَصَدَّقْتُ إلاَّعَلى فَقِيرٍ مُضْطَرٍّ.
١٦. قَرَأْتُ القِصَّةَ نِصْفَها فِى لَيْلَةٍ وَاحِدَةٍ.
١٧. تُعْجِبُنِى هَذه الْقَرْيَةُ هُدُوءُ هَا.
١٨. قَرَأْتُ عَنِ الشِّعْرِ ازْدِهَارِهِ فِى العَصْرِ الأَمَوِىِّ.
١٩. أَيُّهَا الشَّبَابُ أَنْتُمُ الحُمَاةُ حُمَاةُ الوَطَنِ.
٢٠. رَأَيْتُ وَالِدَيهِ : أُمَّهُ وَأَبَاهُ.
٢١. كانَ الطُّوفَانُ فى زَمَانِ سيّدِ نا نُوحٍ.
٢٢. اتَّسَعَتِ الدَّولَةُ الإِسْلامِيَّةُ فِى عَهْدِ الْخَلِيفَةِ عُمَرَ بْنِ الخَطَّابِ.

b. Put signs:

١. تفقد المدير الأقسام الاقسما.
٢. فاز التلامذة ما عذا الكسول.
٣. عاد الجنود خلا المشاة.
٤. استقبل المدير الزائرين غير زائر.
٥. لا يكسب ثقة الناس إلا المخلص.
٦. ما ارتقى العمران بغير علم.
٧. إن الله لا يهلك غير الظالمين.
٨. ما يقنط من تقدم البلاد إلاايائس.
٩. لكل داء دواء إلا الموت.
١٠. ليس لى مذهب غيرمذهب الحق.
١١. ما أعز المرأة إلا الإسلام.
١٢. يا ولد ! احترم أختك فاطمة.
١٣. شربت كوب العصير نصفه.
١٤. سرنى الخادم أمانته.
١٥. الا كل شئ ما خلا الله باطل.
١٦. أميرالمومنين على بن أبى طالب آخر الخلفاء الراشدين.
١٧. كانت أم المؤمنين عائشة بارِزَةً فى رواةالحديث.
١٨. كان أبوحامدالغزالى من أكبر رجال الدين فى القرن الخامس من الهجرة.

c. Translate into Arabic.

1. Khalid solved all the exercises except one.
2. I read the book except two pages.
3. No tree in the garden bears fruit except one.
4. We do not believe except in one God.
5. The people in the boat got down except the crew.
6. The owner sold the flats except one.
7. All the cars other than his car have stopped.

8. None was late in the meeting except Sa'd.
9. No train arrived on time except one.
10. All travellers other than your brother have returned.
11. The mosque, its minaret has fallen down.
12. I have paid the loan, half of it.
13. We listened to the orator, Ali.
14. I like the garden, its flowers.
15. We offered prayer in the mosque, in its courtyard.
16. The class, only half of it was present.

d. Read and translate:

١. وَإِذْ قُلْنَا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ. [٢:٣٤]
٢. وَمَا أَرْسَلْنَاكَ إِلاَّ مُبَشِّراً وَنَذِيْراً. [٢٥:٥٦]
٣. لا يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ وُسْعَهَا. [٢:٢٨٦]
٤. وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ. [١٧:٦٠]
٥. وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلاَّ الضَّالُّونَ. [١٥:٥٦]
٦. فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ. [١٠:٣٢]
٧. وَلا تَقُولُوا عَلَى اللَّهِ إِلاَّ الْحَقَّ. [٤:١٧١]
٨. هَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الظَّالِمُونَ. [٦:٤٧]
٩. وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِاللَّهِ لَوَجَدُوا فِيهِ اخْتِلافاً كَثِيْراً. [٤:٨٢]
١٠. قُلْ أَغَيْرَ اللَّهِ أَبْغِى رَبّاً وَهُوَ رَبُّ كُلِّ شَئٍ. [٦:١٦٤]
١١. رَبَّنَا إِنِّى أَسْكَنْتُ مِنْ ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ. [١٤:٣٧]
١٢. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلاَّ تَذْكِرَةً لِّمَنْ يَّخْشَى. [٢٠:٢-٣]
١٣. وَوَهَبْنَا لَه مِنْ رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيّاً. [١٩:٥٣]
١٤. قَالُوا نَعْبُدُ إِلٰهَكَ وَإِلٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيْلَ وَإِسْحَاقَ إِلٰهاً وَاحِداً. [٢:١٣٣]

Vocabulary

Text:

	قَصِيْدَةٌ (قَصَائدُ)	ode	بُكاءٌ	weeping
	تَجَوَّلَ	to go around	تَفَتَّحَ	to blossom, open up
	قَبَّلَ	to kiss		
	وُثُوبٌ	pounce,attack	المُقَاتِلُ	belligerent
	إتَّقَدَ	to burn,to lighten up	إعْتَمَدَ	to rely,trust
			اَلْغَيْبُ	the unseen, hidden
	إحْتَرَقَ	to burn oneself		
	إتِّبَاعٌ	to follow	مَاخَلا، خَلَا	except
	اثْنَتَان	two	مَاعَدا، عَدا	
Exercises:			حَاشَا	
a.	اَلسِّبَاقُ	race	أنِيْسٌ	friend
	كُلِّيَةُالتَّربِيَةِ	college of education	عَضْو (أعْضَاء)	member,organ
			المَجْد	dignity
	إنْقَضَى	to pass	خِرِّيْجٌ	graduate
	العَصْرَالأمَوِى	Umayyad period	حَامِى (حُمَاة)	guard,defender
	مُبْتَسِم	smiling	نِهَايَةٌ	end
	إتَّسَعَ	to expand	هُدُوء	silence
	مُضْطَرٌّ	destitute	إزْدَهَرَ	to blossom
b.	تَفَقَّدَ	to search	يَائِسٌ	pessimist
	مُشَاة (s.مَاشِى)	infantry	دَاءٌ	illness
	عِمْرَانٌ	civilization	أعَزَّ	to honour,glorify
	إرْتَقَى	to develop, progress	عَصِيْرٌ	juice
			بَارِزَة	eminent
	قَنِطَ (س)	to lose hope, be disappointed	اَلْقَرْنُ (قُرُونٌ)	century
	قِسْمٌ (أقْسامٌ)	department	مَداوِى (رُواة)	narator
c.	to solve	حَلَّ (ن)	to be late	تَأَخَّرَ

exercise	تَمْرِينٌ	on time	فى المَوْعِدِ
to bear fruit	أَثْمَرَ	minaret	مَنَارَةٌ
crew	مَلاَّحُونَ	loan	القَرْضَ
to stop	تَوَقَّفَ	courtyard	الصَّحْنُ

d.

مُبَشِّرٌ	giver of good tidings	وُسْعٌ	power,ability within reach
أَسْكَنَ	to settle	(س)شَقِىَ	to be miserable
ذُرِّيَّةٌ	progeny,children	اَلضَّلالُ	misguidance
تَذْكِرَةٌ	admonition	(ض)بَغَى	to desire
أَصْرَفَ	to turn someone away	إِذْ	when, behold, because
(أَوْدِية) وَادِى	valley	رُؤْيَاء	dream

Lesson Thirty One

Some Particles-I

1. إِنَّ

In lesson seven you have learned that إِنَّ introduces a nominal sentence,putting the *mubtadā*, which is called its *ism*, in the accusative (*manṣūb*), and the *khabar* in the nominative (*marfū*).

In some cases, it also works as a conjunction (*'atf*). For instance, it comes after قَالَ or its derivatives and ushers in a noun clause, or it comes after a relative pronoun and brings in an adjective clause. Examples:

a. After قَالَ and its derivatives:

قَالُوا إِنَّ اللّٰهَ حَرَّمَهُما عَلَى الْكَافِرِينَ.(٧:٥٠)	They said that indeed God has forbidden them for the unblievers.
لا تَقُل إِنَّ الْعَمَلَ شَاقٌّ	Don't say that the work is painful.

b. In the beginning of a relative clause:

حَضَرَ الّذى إِنَّ حُضُورَه يَسُرُّنِى	The one whose presence delights me has come.
أُقَدِّرُ الّتى إِنّها كَرِيمةُ الخُلقِ	I appreciate the one who is of good manners.
إِسْتَمَعْتُ إِلى الّذى إِنَّهُ مُخْلِصٌ	I listened to one who is sincere.

2. أَنْ ، أَنَّ

أَنَّ and its lighter form أَنْ, both mean 'that' and work as conjunction, but whereas أَنَّ introduces a nominal sentence, أَنْ brings in a verbal sentence.

أَنَّ

1.	بَلَغَنِى أَنَّكَ مَرِيْضٌ	It came to my knowledge that you are sick.
2.	عَلِمْتُ أَنَّ الدَّوَاءَ مُفِيدٌ	I came to know that the medicine is effective.

3. أُعْلِنَ أَنَّ الحُمَّى مُنْتَشِرَةٌ. It was announced that fever was spreading.

4. عَجِبْتُ مِنْ أَنَّ الثَّعْلَبَ مُحْتالٌ. I wondered that the fox is cunning.

Note the function which the clause that أَنَّ introduces performs. In the first sentence, it is subject of the active verb (بَلَغَ) in the principle clause; in the second, the object of the verb (عَلِمْتُ) ; in the third, the subject of the passive verb (أُعْلِنَ); and in the fourth, the genitive of the preposition (مِنْ).

أَنْ

1. أَنْ تَعْمَلَ الوَاجِبَ خيرٌ لكَ That you do the duty is better for you.

2. اَلْغِيبَةُ أَنْ تَذْكُرَ أَخَاكَ بِمَا يَكْرَهُ. Back-biting is that you speak of your brother what he dislikes.

3. يُرجَى أَنْ يُقْبَلَ التوَبةُ It is hoped that the repentance shall be accepted.

4. أَرْغَبُ فِى أَنْ أَحُجَّ هَذَا الْعَامَ. I like to perform *hajj* this year.

The clause introduced by أَنْ in the first sentence is *mubtadã* (خَيرٌلكَ being the *khabar*); in the second, the *khabar* (اَلْغِيْبَةُ being the *mubtadã*); in the third, the subject of a passive verb (يُرْجَى) ; and in the fourth, the genitive (*majrũr*) of a preposition (فِى).

3. The Addition of مَا to إِنَّ and Its Sister Particles

When إِنَّ , أَنَّ , لَكِنَّ , لَيْتَ and لَعَلَّ introduce a nominal sentence, they put the *mubtadã* in the accusative, which is called their *ism* (see Lesson Seven). But when مَا is added to them, they no longer exercise that effect: the *mubtadã* that follows is *marfũ'* as usual. They may also introduce a verbal sentence. For example:

إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ (٢٦:٦٧)	The knowledge is with God alone.
إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ (٣٦:١٣)	I am commanded to worship God.
وَجَدْتُ أَنَّمَا صَدَاقَةُ الجَاهِلِ تَعْبٌ.	I have found that the friendship of an ignorant person is boring.
سَتَعْلَمُونَ أَنَّمَا يُكَافَأُ المُجِدُّ	You will know that the deligent is rewarded.
كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ (٦:٨)	As if they are driven to death.

لَعَلَّمَا الأَمَلُ قَرِيْبٌ	May be the expected thing is near.
لَعَلَّمَا استَقَرَّ الدَّرْسُ فى عَقْلِكَ	Hopefully the lesson has gone down in your mind.
اَلْحَيَاةُ جَمِيلَةٌ لَكِنَّمَا الْحُرِّيَّةُ أَجْمَلُ	Life is beautiful, but freedom is more beautiful.
عَلِيٌّ لا يَكْتُبُ القِصَّةَ لَكِنَّمَا يَقُولُ الشِّعْرَ	Ali does not write stories, but he does compose poetry.

However, in the case of لَيْتَمَا , the noun following it may take or may not take its effect. For example:

لَيْتَمَا الشَّبَابَ رَاجِعٌ or لَيْتَمَا الشَّبَابُ رَاجِعٌ	I wish the youth would come back.

4. Reduction of the Double *nūn* in إِنَّ , أَنَّ , لَكِنَّ , and كَأَنَّ to Single *nūn*.

In cases like the following the double *nūn* of إِنَّ and its sisters is reduced to the single *nūn*.

1.	إِنِ الْقَمَرَ طَالِعٌ	The moon is rising.
	إِنِ الْجَامِعَةَ لَكَبِيرَةٌ	The university is really big.
	إِنِ الْمُجِدُّونَ لَفَائِزُونَ	The hardworkers are surely successful.
	إِنْ وَجَدْنَا أَكْثَرَ هُمْ لَفَاسِقِينَ (١٠٢:٧)	Most of them, we found rebellious and disobedient.
2.	وَجَدْتُ أَنْ لَيْسَ لَكَ عُذْرٌ	I found that you have no excuse.
	كَأَنْ لَمْ تَسْمَعْ قَولِى	As if you did not hear my words.
3.	الكِتَابُ صَغِيرٌ لَكِنْ نَفْعُهُ عَظِيْمٌ	The book is small but its utility is great.
	اَلْمَدِينَةُ جَمِيلَةٌ لكِنْ شَوارِعُهَا ضَيِّقَةٌ	The city is beautiful but its streets are narrow.

Look at the sentences of the first category where إِنْ is used. You will see, first, that إِنْ unlike إِنَّ also introduces a verbal sentence (fifth sentence). Secodly, when it introduces a nominal sentence and the *khabar* carries the emphatic *lām,* the *mubtadā* may (2nd sentence) be *manṣūb*, or may be (3rd, 4th

sentences) *marfū'*. But when the *khabar* does not carry the emphatic *lām*, the *mubtadā* must be *manṣūb* (first sentence).

If the *nūn* in the sentences of the second category were doubled they would have read: وَجَدْتُ أَنَّهُ لَيْسَ لَكَ عُذْرٌ and كَأَنَّكَ لَمْ تَسْمَعْ قَوْلِى , with the pronoun following the particles in the accusative.

The nouns following لَكِنْ in the third category sentences show no effect of لَكِنْ : as *mubtadā* in the nominal sentence they are *marfū'*. But had we used لَكِنَّ with double *nūn* they would have been *manṣūb* and would have read نَفْقَةً and شَوارِعَها.

5. The Particle *lām* (ل)

The particle *lām* is used in different ways. For example:

a. as a sister particle of إِنَّ putting *naṣb* on the imperfect verb that follows (see Lesson 13), e.g.

جَلَسْتُ لِأَسْتَرِيحَ	I sat down so that I may have rest.
قُمْتُ لِأُحَيِّيَكَ	I stood up to greet you.

b. introducing an imperative (see Lesson 13), e.g.

لِيُنْفِقْ ذُوسَعَةٍ مِنْ سَعَتِهِ (٦٥:٧)	Let the man of means spend from his means.
ثُمَّ لْيَقْضُوا تَفَثَهُمْ(٢٢:٢٩)	Then let them complete the rites prescribed.

c. for emphasis

1.	لَأَنْتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِمْ(٥٩:١٣)	You arouse greater fear in their hearts.
	لَبِئْسَ مَا كَانُوا يَعْمَلُونَ (٥:٦٥)	Evil indeed are the things that they do.
2.	إِنَّ رَبِّى لَسَمِيعُ الدُّعَاءِ (١٤:٣٩)	Indeed my Lord hears all prayers.
	إِنَّ فِى ذَلِكَ لَعِبْرَةً(٣:١٣)	Indeed there is in it a lesson.
3.	إِنِ الْبِنْتُ لَمُطِيعَةٌ	The girl is really obedient.
	إِنِ الْفَتَيَاتُ لَمُهَذَّباتٌ	The young girls are civilized.

(see section 4 above)

4. إِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (٢٣:٧)	If you forgive us not and bestow not upon us your mercy we shall certainly be lost.
5. تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا (٢٣:٧)	By God! He has preferred you above us.

d. as preposition (see the next lesson)

e. *lam al-juhũd.*

A special use of ل is illustrated in the following sentences:

مَا كَانَ الصَّدِيْقُ لِيَخُونَ صَدِيْقَهُ	The friend should not deceive his friend.
لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ (١٣٧:٤)	God is not to forgive them.

This *lãm* is called *lãm al-juhũd,* or *lãm* of denial. Its condition is that it should introduce a verbal clause acting as the *khabar* of verb كَانَ in the principal clause which is in the negative.

6. أَوْ

أَوْ is a conjunction, and is used in the following ways:

a. for choosing one out of two or more alternatives, e.g.

جَالِسِ الفُقَهَاءَ أَوِ الأُدَبَاءَ	Sit with the jurists or the literateurs.

b. for expressing doubt or uncertainty, e.g.

لَبِثْنَا يَوماً أَوْبَعْضَ يَوْمٍ	We stayed a day or part of it.

c. for keeping the intention vague, e.g.

إِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدىً أَوفِى ضَلاَلٍ مُبِينٍ(٢٤:٣٤)	Either we or you are on right guidance or on manifest error.

d. In the following cases أَوْ acts as a particle putting *naṣb* on the imperfect verb which follows. It conveys the sense of till or otherwise.

لأَلْزِمَنَّكَ أَوْ تُوَدِّيَنِي مَالِى	I must stay with you till you pay back my money.
يُعَاقَبُ المُسِيئُ أَوْ يَعْتَذِرَ	The culprit would be punished or he apologizes.

7. وَ , فَ , ثُمَّ

Whereas وَ simply associates one thing with another, فَ conveys the sense of order and succession, and ثُمَّ indicates that the next thing will come after some time. For example:

جَاءَ عَلِىٌّ وَابْنُهُ	Ali and his son came.
وَصَلَ سَعْدٌ فَسَعُودٌ	Sa'd and then Sa'ud arrived.
جَاءَ زَيْدٌ ثُمَّ خَالِدٌ	Zaid and then after a while Khalid came.

فَ has other uses too. For example,

b. it indicates consequence

قَتَلَ فَقُتِلَ	He killed (one), so he was killed.
سَرَقَ فَقُطِعَتْ يَدُهُ	He committed theft, so his hand was chopped.

c. فَ puts *naṣb* on the imperfect verb of an adverb clause in a conditional sentence (see Lesson 28), and conveys the sense of 'that', 'so that', or 'lest'.

1.	لَمْ يُسْأَلْ فَيُجِيبَ	He was not asked that he may answer.
2.	تَعَلَّمْ فَتُفْلِحَ	Learn so that you be successful.
	لا تَعْجَلْ فَتَنْدَمَ	Do not make haste, lest you be sorry.
3.	أَيْنَ بَيْتُكَ فَأَزُورَكَ	Where is your house that I may call upon you.
4.	لَيْتَ لِى مَالاً فَأُعْطِيَكَ	I wish I had money so that I could give you.
5.	أَلَا تَحُلُّ بِنَادِينَا فَتُكْرَمَ	Would you not come to our club that you be honoured.

Note that فَ in this form comes either after a negative verb (1), or an imperative, positive or negative (2), or a question (3), or a wish (4), or a request (5).

d. وَ similarly puts *naṣb* , at times, on the imperfect verb that follows it. For example:

لَمْ يَفْعَلِ الخَيْرَ وَيَنْدَمَ	He never did good and had to be sorry.

لَمْ يُوَاسِ الفَقِيرَ وَيَمُنَّ عليهِ	He did not help the poor and impress upon him the favour.
لاَ نَأْمُرُ بِالصِّدْقِ وَنَكْذِبَ	We do not enjoin truth and overselves tell lies.
لاَ تَنْهَ عَنْ خُلْقٍ وَتَأْتِيَ بِهِ	Do not forbid a behaviour while you do it youself.

All these sentences are negative, whether indicative or imperative. Further, the second part after وَ does not go together (*ma' a*) with the first part: one does not do good and then repent, or we do not command others to be truthful and ourselves speak lie. That is why the *wāw* in these sentences is called *wāw al-ma'īyah.*

Exercises 31

a. Translate into English.

١. يَسُرُّنِى أَنَّ المُجِدَّ فَائِزٌ.
٢. أَعْتَقِدُ أَنَّ نَصْرَ اللّٰهِ قَرِيبٌ.
٣. لا شَكَّ فِى أَنَّ الأَدَبَ وَاجِبٌ.
٤. قال رَسُولُ اللّٰهِ إِنَّ الحَيَاءَ مِنَ الإِيْمَانِ.
٥. رَكِبْتُ السَّيَارةَ الَّتِى إِنَّها سَرِيعَةٌ.
٦. المُرُوءَةُ أَنْ تَحْتَرِمَ نَفسَكَ.
٧. أَنْ تَنْصَحَ الصَّدِيقَ أَفْضَلُ.
٨. عَجِبْتُ مِنْ أَنْ يَتَكَبَّرَ الصَّغِيرُ.
٩. إِنَّمَا الرُّجُوعُ إِلى الحَقِّ فَضِيلَةٌ.
١٠. مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ. [٢٣:٨]
١١. لَيْتَمَا الغَايَاتُ تُبْلَغُ بالأَمَانِىّ.
١٢. الإِخْوَانُ كَثِيْرُونَ وَلكِنِ الأَوْفِيَاءُ قَلِيْلُونَ.
١٣. الرَّجُلُ بَخِيلٌ وَلكِنَّمَا ابْنُهُ جَوَادٌ.
١٤. لَعَلَّمَا الصِّناعةُ ناهِضَةٌ.
١٥. إنِ المُقَصِّرونَ لَمَلُومُونَ.
١٦. وَجَدتُه صَبُوراً كَأَنْ لَمْ تَلُمَّ بِهِ نَائِبَةٌ.
١٧. قَالُوا كُونُوْا هُوداً أَوْ نَصَارَىٰ تَهْتَدُوا. [١٣٥:٢]
١٨. لَمْ يَأمُرْ بِالإِيمَانِ وَيَكْفُرَ.
١٩. إِنَّ هَذَا لَهُوَ القَصَصُ الْحَقُّ. [٦٢:٣]
٢٠. وَلا تَطْغَوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى. [٨١:٢٠]

b. Put signs:

١. بلغنى أنك مريض.
٢. علم أن البر نافع.
٣. رغبت فى أن اسافر.
٤. إن اليأس لقاتل.

٥. قال الأستاذ إن السعادة فى القناعة.
٦. استمعت إلى المحاضرة التى إنها مفيدة.
٧. يجب أن تفكر فى العمل قبل الشروع فيه.
٨. أوّل الواجبات أن تحب الوطن.
٩. كأن لم ينفعك نصيحتى.
١٠. ليتما العتاب نافع.
١١. إنما ثمرة العلم العمل.
١٢. الخادم حاضر لكن السيد غائب.
١٣. نضر الزهر كأن لم يكن ذابلا.
١٤. لا تعزل العامل لكن المقصر.

c. Translate into Arabic.

1. It pleases me that you are obedient.
2. I wish that the moon were shining.
3. I know that delay is harmful.
4. The boy thought that the sun is small.
5. I visited the one whom I honour.
6. That you read the book is useful for you.
7. He said that he will visit me.
8. Do not say that the lesson is dificult.
9. I hope that the weather shall be temperate.
10. He was present as if he was not present.
11. May be the ordeal prolongs.
12. Knowledge is only with God.

d. Read and translate:

١. ألا إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ. [٦٢:١٠]
٢. قُلْ إِنَّمَا يُوْحَى إِلَيَّ أَنَّمَا إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ. [١٠٨:٢١]
٣. فَوَرَبِّ السَّمَاءِ وَالأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ. [٢٣:٥١]
٤. لَكِنِ الرَّسُولُ وَالَّذِينَ مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ. [٨٨:٩]
٥. إِنَّمَا قَوْلُنَا لِشَئٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ. [٤٠:١٦]
٦. قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ
مَآبِ. [٣٦:١٣]
٧. وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ. [٦٩:٢٨]
٨. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ
أَوْ تَهْوِى بِهِ الرِّيحُ فِى مَكَانٍ سَحِيقٍ. [٣١:٢٢]

٩. تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ. [٥٦:١٦]

١٠. لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ
ظَالِمُونَ. [١٢٨:٣]

١١. دَعْوَاهُمْ فِيْهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيها سَلامٌ وَآخِرُ
دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ. [١٠:١٠]

١٢. وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْواً
بِغَيْرِ عِلْمٍ. [١٠٨:٦]

١٣. فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ. [٨٠:٩]

١٤. وَلا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لاَ تُنْصَرُونَ. [١١٣:١١]

١٥ رَبِّ لَو لاَ أَخَّرْتَنِى إِلَى أَجَلٍ قَرِيْبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ.
[١٠:٦٣]

Vocabulary

ext:

شَاقٌّ	difficult,painful	عُذْرٌ	excuse
قَدَّرَ	to appreciate, esteem,determine	أَعْلَنَ	to announce,do opening
إِسْتَرَاحَ	to take rest	اَلْحُمَّى	fever
سَعَةٌ	means,ability	مُنْتَشِرَةٌ	spreading, epidemic
ثَعْلَبٌ	fox		
نَفَثٌ	rite	مُحْتَالٌ	cunning
رَهْبَةٌ	fear	أَدِيْبٌ	man of letters
كَافَأَ	to reward	(عِبَرٌ)عِبْرَةٌ	lesson
(ن) خَانَ	to cheat,betray	مُجِدٌّ	deligent
أَسَاءَ	to do evil,to harm	آثَرَ	to prefer
وَاسَى	to comfort,help with money	(س) لَبِثَ	to stay
		إِسْتَقَرَّ	to settle down
(ن)مَنَّ	to impress upon s.o. one's favour	اَلْحُرِّيَّةُ	freedom
		(ن)حَلَّ	to come,enter
إِعْتَذَرَ	to apologize	أَمَلٌ	hope, expectation

Exercises:

a.	(أَمانِيّ)أُمْنِيَّةٌ	wish	(أوفِياءُ)أوفَى	faithful,sincere
	جَوَادٌ	generous	نَاهِضَة	progressing,rising
	مُقَصِّرٌ	negligenct	(ن)لَمَّ(ب)	to befall
	مَلُومٌ	blame worthy	نَائِبَةٌ	misfortune
	تَكَبَّرَ	to boast,be proud	(ض)حَلَّ	to be permissible, decend
	رُجُوعٌ	return		
	(غَايَاتٌ)غَايَةٌ	objective,goal destination	صَبُورٌ	very patient
b.	عِتَابٌ	anger,punishment	(ن)نَضَرَ	to be bright,look cheerful
	(ض)عَزَلَ	to remove,dismiss		
	اَلسَّعَادَةُ	happiness	ذَابِلٌ	dried
	قَنَاعَةٌ	contentment	اَلْمُقْصِّرُ	negligent
c.	shining	لامِعٌ ' بَازِغٌ	to be temperate	اِعْتَدَلَ
	delay	اَلتَّأْخِيرُ	harmful	مُضِرٌّ
	to claim	(ف)زَعَمَ	to prolong	(ن)طَالَ
d.	ألا	behold!	(ف)خَطَفَ	to pick,snatch
	أَوْحَى	to reveal,inspire	(ض)هَوَى	to swoop
	(ض)نَطَقَ	to utter,speak	سَحِيقٌ	far away
	(س)'(ن)رَكَنَ	to incline	اِفْتَرَى	to make false allegation
	أجَلٌ	time,period		
	تَصَدَّقَ	to spend in charity	أَكَنَّ	to hide
			(ض)خَرَّ	to fall
	مَآبٌ	return	عَدْواً	in hostility

LESSON THIRTY TWO

Some Particles-II

Except otherwise indicated the particles that are discussed in this lesson are prepositions (حُروفُ الجَرِّ)

1. مِنْ (from, out of, because of, in, on, against)

مِنْ is used to indicate the following:

a. beginning in time or place (اِبْتِدَاء الغَايَة)

خَرَجْتُ مِنَ الْبَيْتِ	I went out from the house.
عَمِلْنَا مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ	We worked from the morning till evening.

b. part of a thing (اَلتَّبْعِيض).

أَنْفَقْتُ مِنَ الدَّرَاهِمِ	I spent some dirhams.
وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ [٢٧١:٢]	It will remove from you some (stains of) evil.

c. the class to which a thing belongs (بَيانُ الجِنْسِ)

عِنْدِي ثَوْبٌ مِنْ حَرِيرٍ	I have a silken dress.

d. the reason of an act (التَّعْلِيل)

لا تَقْتُلُوا أَوْلادَكُمْ مِنْ إِمْلاَقٍ [١٥١:٦]	Do not kill your children because of want.

e. the time or place of an act (اَلظَّرْفِيَّة)

أَرُونِي مَاذَا خَلَقُوا مِنَ الأَرْضِ [٤٠:٣٥]	Show me what have they created in the earth.
إِذَا نُودِيَ لِلصَّلوٰةِ مِنْ يَوْمِ الْجُمُعَةِ [٩:٦٢]	When the call is made for *Salah* on Friday--

f. the contrast between one thing and another (المُقَابَلَة)

أَيْنَ العَالِمُ مِنَ الجَاهِلِ	The learned cannot be compared with the ignorant.
وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ [٢٢٠:٢]	God knows the man who means mischief from the one who means good.

g. substitution of one thing for another (اَلْبَدَل)

إِنَّ الظَّنَّ لا يُغْنِى مِنَ الْحَقِّ شَيْئاً[١٠:٣٦]	Fancy can be of no avail against truth.
أَرَضِيْتُمْ بِالْحَيَوٰةِ الدُّنْيَا مِنَ الآخِرَةِ[٩:٣٨]	Do you prefer the life of this world to the Hereafter?

h. emphasis on the negation of a thing (تَوكِيْدُ العُمُومِ)

مَا فِى الْبَيْتِ مِنْ رَجُلٍ	There is no man at all in the house.
هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ [٣٥:٣]	Is there any creator at all other than God?

2. إِلَى (to, upto, for, in, with)

إِلَى is used to indicate

a. the end in time or place (إِنْتِهاء الغَايَة)

قَرَأْتُ القُرآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ	I read the Quran from beginning to the end.
ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [٢:١٨٧]	Then complete the fast till night.

b. association with something (الْمَعِيَّة)

جَلَسْتُ إِلَى الضَّيْفِ	I sat with the guest.
اَلذَّوْدُ إِلَى الذَّوْدِ إِبْلٌ	A small group of camels with another small group makes a flock.

c. إِلَى , sometimes, conveys the sense of عِنْدَ

رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ [١٢:٣٣]	O my Lord! the prison is dearer to me.

d. or the sense of لِ (upto or for)

وَالأَمْرُ إِلَيْكِ[٢٧:٣٢]	The matter is up to you (to decide).

e. or the sense of فِي

لَيَجْمَعَنَّكُمْ إِلَى يَومِ القِيَامَةِ [٤:٨٧]	He will gather you together on the day of Resurrection.

3. فِيْ (in, about, in comparison to)

فِي is used to indicate

a. the time or place in which something exists or happens (الظَّرْفِيَّة)

الكِتَابُ فى المَحْفَظَةِ	The book is in the briefcase.

سِرْتُ فِى النَّهَارِ	I wandered in the day.
لَكُمْ فِى القِصَاصِ حَيَوٰةٌ [١٧٩:٢]	There is life for you in the law of equal retribution.

b. reason for an action (التَّعْلِيلُ)

قُتِلَ كُلَيْبٌ فى نَاقَةٍ	Kulayb was killed in the case of a camel.
فَذَلِكُنَّ الَّذِى لُمْتُنَّنِى فِيهِ [٣٢:١٢]	There before you is the man about whom you blamed me.

c. comparison (المُقَايَسَةُ)

فَمَا مَتَاعُ الحَيَوٰةِ الدُّنْيَا فى الآخِرَةِ إلاّ قَلِيلٌ[٣٩:٩]	But little is the comfort of this life as compared with the Hereafter.

d. the situation of an act (اَلْمُصَاحَبَة)

خَرَجَ الرَّئِيسُ فِى مَوكَبِهِ	The president came out in a procession.
فَخَرَجَ عَلَى قَومِه فى زِينَتِهِ [٧٩:٢٨]	So he went forth among his people in the glitter.

4. عَلَى (on, above, for, in spite of, at, but)

عَلَى is used to indicate.

a. the sense of on, or above, literally or figuratively (الإسْتِعْلاء)

جَلَسْتُ عَلَى الكُرْسِىِّ	I sat on the chair.
لَكَ عَلَيَّ أَلْفُ دِينَارٍ	I owe you thousand dinars.
فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ [٢٥٣:٢]	We endowed with gifts some above others.

b. reason (التَّعْلِيلُ)

أَشْكُرُكَ عَلَى مَعُونَتِكَ	I thank you for your assistance.
لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ[١٨٥:٢]	That you glorify God in that He has guided you.

c. the sense of 'along with' or 'inspite of' (المُصَاحَبَة)

أَخُوكَ عَلَى فَقْرِهِ كَرِيمٌ	Your brother is generous inspite of his poverty.
وَآتَى المَالَ عَلَى حُبِّهِ [١٧٧:٢]	And spends (his) substance however much he himself may cherish it.

d. the sense of even then (الإسْتِدْرَاك)

صَدِيقِى مَنْكُوبٌ عَلى أَنَّهُ لاَ يَيْأَس	My friend is afflicted, even then he is not disappointed.

e. the sense of during or in (اَلظَّرْفِيَّة)

وَدَخَلَ الْمَدِينَةَ عَلَى حِيْنِ غَفْلَةٍ مِنْ أَهْلِهَا[١٥:٢٨]	He entered the city at a time when its people were not watching.

5. عَنْ (away from, from, after, in place of, because of, at the expense of, out of)

عَنْ is used to indicate the sese of

a. moving away from something (المُجَاوَزَة)

رَحَلْنَا عَنِ الْبَلَدِ	We went away from the country.
رَغِبْتُ عَنْ مُجَالَسَةِ اللَّئِيمِ	I kept away from the company of mean people.
يُحَرِّفُونَ الْكَلِمَ عَن مَوَاضِعِهِ [٤٧:٤]	They displace words from their (right) places.

b. after (بَعْد)

عَنْ قَرِيبٍ أَرَاكَ	I will see you after some time.
لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ [١٩:٨٤]	You will surely move from stage to stage.

c. in place of (البَدل)

قُمْ عَنِّى بِهَذَا الأَمْرِ	Do this thing in place of me.

d. because of (التَّعْلِيل)

وَافَقَ عَن طَمْعٍ	He agreed because of greed.
وَمَا نَحْنُ بِتَارِكِى آلِهَتِنَا عَنْ قَوْلِكَ[٥٣:١١]	We are not going to desert our gods on your word.

e. also used in the sense of مِنْ

أُولئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا[١٦:٤٦]	Such are they from whom we shall accept the best of their deeds.

f. or علَى (against, at the expense of)

وَمَنْ يَّبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ[٣٨:٤٧]	Whoever is niggardly is so at the expense of his soul.

g. or ب (out of)

وَمَا يَنْطِقُ عَنِ الْهَوَى [٢:٥٣]	Nor does he say (aught) of (his own) desire.

6. ب (by, with, along with, in, because of, for, to, by of oath, from)

ب indicates the sense of

a. by (إِلْصَاق)

أَمْسَكْتُ بِيَدِهِ	I caught (him) by his hand.
إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ [٣٠:٨٣]	Whenever they passed by them, used to wink at each other (in mockery).

b. with the help of (إِسْتِعَانَة)

كَتَبْتُ بِالْقَلَمِ	I wrote with pen.

c. along with, with (اَلْمُصَاحَبَةُ)

اِهْبِطْ بِسَلَامٍ مِنَّا [٤٨:١١]	Come down (on the earth) with peace from us.

d. in (الظَّرفِيَّة)

أَقَمْتُ بِالدَّارِ	I lived in the house.
نَجَّيْنَا هُمْ بِسَحَرٍ [٥٣:٣٤]	We rescued them in the morning.

e. because of (اَلتَّعْلِيل)

فَكُلاً أَخَذْنَا بِذَنْبِهِ [٤٠:٢٩]	We punished every one because of his sin.

f. for, in exchange for (اَلْبَدَل)

اَلنَّفْسُ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ [٤٨:٥]	Life for life, eye for eye.
بِعْتُكَ هَذَا الثَّوْبَ بِدِينَارٍ	I have sold you this cloth for a dinar.

g. to (الغايَة)

وَقَدْ أَحْسَنَ بِى [١٠٠:١٢]	He has indeed done good to me.

h. by of oath (القَسَم)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ [٣٨:١٦]	They swear their strongest oath by God.

i. for turning intransitive into transitive (اَلتَّعْدِيَة)

ذَهَبَ اللّٰه بِنُورِهِمْ	God took their light.

j. or as enforcement for the *khabar* of مَا and لَيْسَ .

وَمَا رَبُّكَ بِظَلاَّمٍ لِلْعَبِيدِ [٤٦:٤١]	Your Lord is not unjust (in the least) to his servants.
أَلَيْسَ هٰذا بِالْحَقِّ [٣٤:٤٦]	Is this not true?

7. لِ (to, for, on, after, so that, at ...)

لِ indicates the sense of

a. ownership (المِلْك)

وَلِلّٰهِ مَا فِى السَّمَاوَاتِ وَمَا فِى الأَرْضِ[١٠٩:٣]	To God belongs all that is in the heavens and on the earth.

b. right (الإسْتِحْقَاق)

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ[٨:٦٣]	Honour belongs to God, His apostle and to the believers.

c. belonging (الإخْتِصَاص)

فَإنْ كَانَ لَهُ إخْوَةٌ [١١:٤]	If he had brothers ......

d. reason (اَلتَّعْلِيل)

لِإيْلاَفِ قُرَيْشٍ[١:١٠٧]	For keeping the Quraysh safe and united ....

[For the use of لِ in this sense, with a verb, perfect or imperfect, see Lessons 13 and 31]

e. time (الظَّرْفِيَّة)

كَتَبْتُ لِغُرَّةِ شَهْرِ شَوّال	I wrote on the first day of the month of Shawwal.
وَنَضَعُ الْمَوَازِينَ القِسْطَ لِيَوْمِ القِيَامَةِ [٤٧:٢١]	We shall set up scales of justice on the Day of Judgement.

f. to (إلَى)

كُلٌّ يَجْرِى لِأَجَلٍ مُسَمًّى [٢:١٣]	Each one runs (its course) for an appointed term.

g. after (بَعْد)

أَقِمِ الصَّلَوةَ لِدُلُوكِ الشَّمْسِ [٧٨:١٧]	Establish regular prayer at the sun's decline.

h. consequence

فَالْتَقَطَهُ آلُ فِرعَوْنَ لِيَكُونَ لَهُمْ عَدُوّاً وَحَزَناً [٨:٢٨]	Then the people of Pharaoh picked him up that he should be to them an adversary and a cause of sorrow.

i. on

يَخِرُّونَ لِلأَذْقَانِ سُجَّداً [١٠٧:١٧]	They fall down on their faces in prostration.

j. ل is also used to strengthen the action of a participle or an adjective derived from a verb:

مُصَدِّقاً لِّمَا مَعَكُمْ [٤١:٢]	Confirming what is with you.
وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ [٧٨:٢١]	And we did witness their judgement.

8. حَتَّى (till, along with, even)

حَتَّى acts as a preposition and as a conjuction.

a. as preposition it indicates the end in time or place.

سِرْتُ هَذَا النَّهَارَ حَتَّى الْعَصْرِ	I travelled this day till evening.
أَكَلْتُ السَّمْكَةَ حَتَّى رَأْسِهَا	I ate the fish along with its head.

b. as conjunction it may mean "even"

قَدِمَ النَّاسُ حَتَّى أُمَرَاءُ هُمْ	All men even the princess came.
أَعْجَبَنِى الْكِتَابُ حَتَّى جِلْدُهُ	I liked the book even its cover.

c. and before a perfect or an imperfect verb, indicates purpose or end.

غَرَّتْكُمُ الأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ[١٤:٥٧]	Your (false) desires deceived you until there came the command of God.
قُمْ بِوَاجِبِكَ حَتَّى تَنَالَ رِضَا أَبَوَيْكَ	Do your duty till you secure the pleasure of your parents.

9. كَ (as, like)

كَ is a preposition, and indicates

a. similarity

يُحِبُّو نَهُمْ كَحُبِّ اللَّهِ[٢:١٦٥]	They love them as they should love God.

وَلَيْسَ الذَّكَرُ كَالأُنْثَى [٣٦:٣]	The male is not like the female.
وَأَحْسِنْ كَمَا أَحْسَنَ اللّٰهُ إِلَيْكَ [٧٧:٢٨]	And do good (to others) as God has been good to you.

b. as an additional enforcement

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً [١٧:٢]	Their similitude is that of a man who kindled a fire.
لَيْسَ كَمِثْلِهِ شَىْءٌ وَهُوَ السَّمِيعُ البَصِيرُ[١١:٤٢]	There is nothing whatever like unto Him, and He is the One that hears and sees (all things).

10. مَا

مَا works in different forms other than preposition.

a. as a relative pronoun (المَوْصُولَة)

سَبَّحَ لِلّٰهِ مَا فِى السَّمواتِ وَمَا فِى الأَرْضِ[١:٦١]	Whatever is in the heavens and the earth declares the praise and glory of God.
فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ[٣:٤]	Marry from among the women that are good to you.
وَاللّٰهُ بِمَا تَعْمَلُونَ عَلِيْمٌ [٢٨٣:٢]	And God knows what you do.

b. as an interrogative pronoun (الإسْتِفْهَامِيَّة)

مَا تِلْكَ بِيَمِينِكَ يَا مُوْسَى [١٧:٢٠]	What is this in your hand O Moses?
عَمَّ يَتَسَاءَلُونَ[١:٧٨]	Regarding what are they disputing?

c. as introducing a conditional sentence (الشَّرطِية)

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ [٢٧٢:٢]	Whatever good thing you give shall be rendered back to you.
وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللّٰهِ [٥٣:١٦]	Whatever good you have is from God.

d. as an adverb of time (الظَّرْفِيَّة)

وَأَوْصَانِى بِالصَّلوةِ وَالزَّكوة مَا دُمْتُ حَيّاً[٣١:١٩]	And He has enjoined on me prayer and charity as long as I live.

e. as a particle of negation (النَّافِية)

وَمَا مُحَمَّدٌ إِلا رَسُولٌ [١٤٤:٣]	Muhammad is no more than an apostle.
مَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى [١١:٩٢]	Nor will his wealth profit him when he falls headlong (into the pit).
قُلْ مَا يَكُونُ لِى أَنْ أُبَدِّلَهُ [١٥:١٠]	Say: It is not for me to change it.

f. مَا at times changes a verb into an infinitive (اَلْمَصْدَرِيَّة)

ضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ [٢٥:٩]	The land inspite of being wide becomes narrow for you.
لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَومَ الحِسَابِ[٢٦:٣٨]	For them is a grievous penalty because of their forgetting the Day of Account.

g. accentuates the sense (لِلتَّوكِيد)

فَقَلِيلاً مَا يُؤْمِنُونَ [٨٨:٢]	Little is it they believe.
أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ المَوْتُ [٧٨:٤]	Wherever you are death will find you out.
كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ [٢٠:٢]	Every time the light helps them they walk therein.
فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ [١٥٩:٣]	It is part of the mercy of God that you deal gently with them.

Exercises 32

Translate the following sentences into English and indicate the sense in which the particles occuring in them are used:

(1) مِنْ

١. يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ [٢٥٧:٢]

٢. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ. [١٥٨:٢]

٣. فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ. [٣٠:٢٢]

٤. مَا تَرَى فِى خَلْقِ الرَّحْمٰنِ مِنْ تَفَاوُتٍ. [٢:٦٧]

٥. وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ. [١٢٧:٢]

٦. مِمَّا خَطِيْئَا تِهِم أُغْرِقُوا [٧١ : ٢٥]

(2) إِلَىٰ

١. وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ. [١٣٣:٣]

٢. وَلا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ. [٢:٤]
٣. إِذ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا. [٨:١٢]
٤. إِنَّمَاأَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ. [١٥٩:٦]
٥. قُلْ إِنَّ الأَوَّلِينَ وَالآخِرِينَ لَمَجْمُوعُونَ إِلَى مِيْقَاتِ يَوْمٍ مَّعْلُومٍ. [٥٠:٥٦]

(3) فِى

١. قَالُوا كُنَّا مُسْتَضْعَفِينَ فِى الْأَرْضِ. [٩٧:٤]
٢. لَمَسَّكُمْ فِيْمَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ. [١٤:٢٤]
٣. وَمَا الحَيَوٰةُ الدُّنْيَا فِى الآخِرَةِ إِلاّ مَتَاعٌ. [٢٦:١٣]
٤. هَلْ يَنْظُرُونَ إِلاَّ أَنْ يَأْتِيَهُمُ اللَّهُ فِى ظُلَلٍ مِنَ الْغَمَامِ. [٢١٠:٢]

(4) عَلَى

١. إِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ. [٧٣:٢٧]
٢. فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا. [٤٢:١٨]
٣. فَجَاءَتْهُ إِحْدَاهُمَا عَلَى اسْتِحْيَاءٍ. [٢٥:٢٨]
٤. وَقُرْآناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ. [١٠٦:١٧]

(5) عَنْ

١. إِنَّ الصَّلوةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكرِ. [٤٥:٢٩]
٢. وَاتَّقُوا يَوْماً لا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئاً. [٤٨:٢]
٣. وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلاّ عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ. [١١٤:٩]
٤. لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ. [٤٢:٨]
٥. وَهُوَ الَّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِه وَيَعْفُو عَنِ السَّيِّئَاتِ. [٢٥:٤٢]

(6) بِ

١. وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلا تَفَرَّقُوا. [١٠٣:٣]
٢. ولا تلقوا بِأَيْدِيْكُم إِلَى التَّهْلُكَةِ. [١٩٥:٢]
٣. إِنَّ المُتَّقِينَ فِى جَنَّاتٍ وَعُيُونٍ ادْخُلُوهَا بِسَلامٍ آمِنِيْنَ. [٤٦:١٥]
٤. وَلَو شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ. [٢٠:٢]
٥. وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ. [١٢٣:٣]
٦. إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُم بِاتِّخَاذِكُمُ العِجْلَ. [٥٤:٢]
٧. وَلا تَشْتَرُوْا بِآيَاتِى ثَمَناً قَلِيْلاً. [٤١:٢]

٨. وَمَارَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ [٦ : ١٣٢]
٩. ا ليسَ ذلِكَ بَقَادِرٍ على ان يُحيِيَ الْمَوتَى [٧٥ : ٤٠]

(7) لِ

١. وَلَهُ مَا فِى السَّمَاوَاتِ وَالأَرْضِ وَلَهُ الدِّينُ وَاصِباً. [٥٢:١٦]
٢. وَاللَّهُ جَعَلَ لَكُم مِن أَنفُسِكُم أَزْوَاجاً وَجَعلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِيْنَ وحَفَدَةً. [٧٢:١٦]
٣. وَأَنزَلنا إِلَيْكُم الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِليهِمْ. [٤٤:١٦]
٤. رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَومٍ لاَ رَيْبَ فِيهِ. [٩:٣]
٥. فَهَبْ لى مِن لَّدُنْكَ وَلِيَاً يَرِثُنِى وَيَرِثُ مِنْ آلِ يَعقُوبَ. [٦:١٩-٧]
٦. وَفِى نُسْخَتِهَا هُدىً وَرَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ. [١٥٣:٧]
٧. صُومُوا لِرُؤْيَتِه وَأَفْطِرُوا لِرُؤْيَتِهِ. [متفق عليهِ]
٨. فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِيْنِ. [١٠٣:٣٧]
٩. إِنَّمَا يَدْعُوْا حِزْبَهُ لِيَكُوْنُوا مِنْ أَصْحَابِ السَّعِيْرِ [٦:٣٥]

(8) حَتَّى

١. سَلامٌ هِىَ حَتَّى مَطْلَعِ الفَجْرِ. [٥:٩٧]
٢. لَن تَنَالُوا البِرَّ حَتَّى تُنْفُقوا مِمَا تُحِبُّونَ. [٩٢:٣]
٣. أَلْهَاكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ المَقَابِرَ. [١٠٢:١-٢]

(9) كَ

١. أَفَمَن يَّخْلُقُ كَمَن لا يَخْلُقُ أَفَلا تَذَكَّرُونَ. [١٧:١٦]
٢. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَ هُم. [١٤٦:٢]
٣. إِنَّ مَثَلَ عِيْسَى عِنْدَ اللّٰهِ كَمَثَلِ آدمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. [٥٩:٣]

(10) مَا

١. مَا عِنْدَكُم يَنْفَدُ وَمَا عِنْدَ اللَّهِ باقٍ. [٩٦:١٦]
٢. يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ العَفْوَ. [٢١٩:٢]
٣. مَا مَنَعكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ. [٨٥:٣٨]
٤. وَمَا تُقَدِّمُوا لِأَنْفُسِكُم مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ. [١١٠:٢]

٥. لا جُناحَ عَلَيْكُمْ إنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ. [٢:٢٣٦]

٦. وَما أَرْسَلْنَا إِلَيْهِم قَبْلَك مِنْ نَذِيرٍ [٣٤:٤٤]

٧. وَلَهُمْ عَذَابٌ أَلِيْمٌ بِمَا كَانُوا يَكْذِبُونَ. [٢:١٠]

٨. مَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلا فِي الأَرْضِ. [٣٥:٤٤]

٩. أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيْعاً. [٢:١٤٨]

Vocabulary

Text:

كَفَّرَ	to cover,remove the stain	إيلافٌ	to gather,unite, make secure
أغْرَقَ	to drown	غُرَّةٌ	the first part of a thing,the first day of a month.
يَمِينٌ	right hand		
أفْسَدَ	to ruin,destroy		
أتَمَّ	to complete	(مَوازِيْنُ)مِيْزَانٌ	scale
الْمَحْفَظَة	briefcase	دُلُوكٌ	decline
القِصَاصُ	equal retaliation	إلْتَقَطَ	to pick up
(ن)لامَ	to blame	(أذْقَان)ذَقَن	chin
مَوكَبٌ	procession	سَبَّحَ	to praise,glorify
وَفَّى	to fulfil,complete	(ض)طَابَ	to be good, pleasant
(ن)دَامَ	to continue		
تَرَدَّى	to fall down	كَبَّرَ	to glorify
(ض)ضَاقَ	to become narrow	مَنْكُوبٌ	afflicted
(ك)رَحُبَ	to be wide, spacious	مَعُونَةٌ	help,assistance
		(ن)تَلاَ	to follow,recite
اَللَّئِيمُ	mean	(ض)لاَنَ	to deal gently, to be soft.
(مَوَاضِعُ)مَوضِعٌ	place		
طَبَقٌ	level,stage	اَلذَّود	a small group of camels
(جُلُود) جِلْد	skin, cover		
تَغَامَزَ	to wink at each other	جَهْد	to the limit of,as much as possible

Exercises:

a.(1) (ن)حَشَرَ	to gather	الصَّفاوالمَرْوَة	two small hills at the side of Ka'ba between which pilgrims run (sa'y
(شَعَائِرُ)شَعِيرَةٌ	religious rites		
(أوثانٌ)وَثَنٌ	idol		
اَلرِّجْسُ	filth,abomination		
تَفَاوُتٌ	difference,dishormony, discrepancy		
(2) نَبَّأَ	to inform	مِيقاتٌ	appointted time, place
(3) مُسْتَضْعَفٌ	down-trodden, weak,oppressed	أفَاضَ	to rush,pour out
		(ظُلَلٌ)ظُلَّةٌ	canopy,shelter
(غَمَائِمُ)غَمَامٌ	cloud		
(4) (ن)فَرَقَ	to separate,divide	قَلَّبَ	to turn around, turn upside down
مُكْثٌ	interval		
كَفٌّ	palm of the hand		
(5) فَحْشَاء	lewdness,evil	بَيِّنَةٌ	clear proof, evidence
(ض)جَزَى(عن)	to avail against		
(ن)عَفَا	to forgive	مَوْعِدَةٌ	promise
(6) تَفَرَّقَ	to split, scatter	آمِنٌ	safe,secure
تَهْلُكَةٌ	destruction	عِجْل	calf
اعتصم	to hold fast		
(7) وَاصِبٌ	permanent lasting	الموتي	lifeless, dead
		(ن)تَلَّ	to lay one down
نَزَّلَ	to send down in instalments	سَعِيرٌ	Hell
		(س) رَهِبَ	to fear
(8) مَطْلَعٌ	rising, horizon	تَكَاثَرَ	to vie with each other in quantity
(مَقَابِرُ)مَقْبَرَةٌ	grave		
(9) تَذَكَّرَ	recollect,remember, accept advice		
(10) (س)نَفِدَ	to finish		
عَفْوٌ	remainder	أَعْجَزَ	to frustrate
جُنَاحٌ	sin,responsibility enlighten	طَلَّقَ	to divorce

Review Exercises-VIII

a. Translate the following verses and indicate the nature and function of the particles in the words underlined.

(ل)

١. فَلَو لا فَضْلُ اللَّهِ عَلَيْكُم وَرَحْمَتُهُ لَكُنْتُم مِنَ الخَاسِرِينَ. [٦٤:٢]

٢. وَإِذَا تَوَلَّى سَعَى فى الأَرْضِ لِيُفْسِدَ فيها وَيُهْلِكَ الحَرْثَ وَالنَّسْلَ. [٢٠٥:٢]

٣. وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ. [١٤٣:٢]

٤. وَقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ. [١٩٣:٢]

٥. وَلَهُنَّ مِثْلُ الَّذى عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ. [٢٢٨:٢]

٦. وَلِلَّهِ مَا فِي السَمٰوات وَالأَرْضِ يَغْفِرُ لِمَن يَّشَاءُ وَيُعَذِّبُ مَن يَّشاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ. [١٢٩:٣]

٧. وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ العَلِيمُ. [١١٥:٦]

٨. فَلَمَا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكّاً وَ خَرَّ مُوسَى صَعِقاً. [١٤٣:٧]

٩. وَاخْتَارَ مُوسَى قَومَهُ سَبْعِينَ رَجُلاً لِمِيْقَاتِنا. [١٥٥:٧]

١٠. إِنَّنى أَنَا اللَّهُ لا إِلَهَ إِلاَّ أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلاةَ لِذِكْرِى. [١٤:٢٠]

(مِنْ)

١١. وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذا خَلَوا عَضُّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الغَيْظِ. [١١٩:٣]

١٢. هَلْ يَنْظُرُونَ إِلاَّ أَن يَّأْتِيَهُمْ اللَّهُ فى ظُلَلٍ مِنَ الْغَمامِ. [٢١٠:٢]

١٣. وَمِنْهُمْ أُمِّيُّونَ لا يَعْلَمُونَ الكِتَابَ إِلاَّ امانِيَّ. [٧٨:٢]

١٤. وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلاَنَصِيرٍ. [١٠٧:٢]

١٥. كُنْتُمْ على شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا. [١٠٣:٣]

(إِلَى)

١٦. وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ. [٨:١١]

١٧. قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ. [٢٤:٣٨]

١٨۔لَهُ مُلْكُ السَّموات وَالأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ۔ [٥:٥٧]
١٩۔قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ۔ [١٢:٣٣]

(عَلَى)

٢٠۔خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ۔ [٢:٧]
٢١۔وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ۔ [٧:٥٢]
٢٢۔وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِم [١٣ : ٦]
٢٣۔لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الأَنْعَامِ۔ [٢٢:٣٤]

(عَنْ)

٢٤۔وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرٰهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ۔ [٢:١٣٠]
٢٥۔أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ۔ [٩:١٠٤]
٢٦۔لا يَجْزِى وَالِدٌ عَنْ وَلَدِهِ وَلا مَولُودٌ هو جَازٍ عَن وَالِدِهِ شَيْئاً۔ [٣١:٣٣]
٢٧۔قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ۔ [٢٣:٤٠]

(ب)

٢٨۔يُضِلُّ بِهِ كَثِيراً وَيَهْدِى بِهِ كَثِيراً وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ۔ [٢:٢٦]
٢٩۔فَإِنَّ اللَّهَ يَأْتِى بِالشَّمسِ مِن المَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ۔ [٢:٢٥٨]
٣٠۔وَمَنْ يَتَبَدَّلِ الكُفرَ بِالإِيْمَانِ فَقَدْ ضَلَّ سَوَاءَ السَبِيلِ۔ [٢:١٠٨]
٣١۔فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ۔ [٤:١٦٠]
٣٢۔إِنَّ الفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَّشَاءُ وَاللَّهُ وَاسِعٌ عليمٌ۔ [٣:٧٣]

(ما)

٣٣۔مَا يُبَدَّلُ القَولُ لَدَيَّ وَمَا أَنا بِظَلاَّمٍ لِلْعَبِيدِ۔ [٥٠:٢٩]
٣٤۔تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَها مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلا تُسْئَلُونَ عَمَّا كَانُوا يَعْمَلُونَ۔ [٢:١٤١]
٣٥۔أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ۔ [٢:١٤٨]
٣٦۔فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ۔ [٢:١٨١]
٣٧۔فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهم إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ۔ [٩:٧]
٣٨۔مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ۔ [٤:١٤٧]
٣٩۔وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلاَّ بِإِذْنِ اللَّهِ۔[١٣:٣٨]

٤٠- فَمَا حَصَدْتُمْ فَذَرُوهُ فِى سُنْبُلِهِ إِلاّ قَلِيلاً مِمَّا تَأْكُلُونَ. [٤٧:١٢]

(فَ ' أوْ ' وَ)

٤١- وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ. [٣٥:٢]

٤٢- أَفَلَمْ يَسِيْرُوا فِى الأَرْضِ فَتكونَ لَهُم قلوبٌ يَعْقِلونَ بِها أَوْ آذانٌ يسمَعُونَ بها. [٤٦:٢٢]

٤٣- لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِيْنَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا. [٨٨:٧]

٤٤- فَاذْكُرُوا اللَّه كَذِكْرِكُم آبَائَكم أَوْ أَشدَّ ذِكْراً. [٢:٢٠٠]

٤٥- وَلَو تَرَى إِذْ وُقِفُوا عَلَى النَّارِ فَقالُوا يَا لَيْتَنا نُرَدُّ وَلَا نُكَذِّبَ بِآياتِ رَبِّنَا وَنَكُونَ مِنَ المُؤمنينَ. [٢٧:٦]

b. Put signs:

١- إن الله يحب أن يؤخذ برخصه كما يحب أن يؤخذ بفرائضه. [الجامع الصغير:١٨٨١]

٢- ياايها الناس إن أحدكم لن يموت حتى يستكمل رزقه فلا تستبطئوا الرزق ' واتقوا الله وأجملوا فى الطلب ' خذوا ما حلّ واتركوا ما حرّم. [ابن ماجه:٧٢٥]

٣- لاتصحب الا مؤمنا ولا ياكل طعامك الاتقىّ. [ابوداود:٤:٢٥٩]

٤- لا صدقة الا عن ظهر غنى ' واليد العليا خير من اليد السفلى ' وابدأ بمن تعول. [النسائى ٥:٦٢]

٥- كل معزوف صدقة ' وإن من المعروف أن تلقى أخاك بوجه طلق. [الترمذى:١٩٧١]

٦- قال عمر بن الخطاب رضى الله عنه: إن الطمع فقر وإن اليأس غنى ' وإن المرء إذا يئس من شئ استغنى عنه. [عيون الاخبار:٣:١٣٩]

c. Read and translate these hadiths:

١- قال النّعمان بن بشير رضى اللّه عنهما : سمعت رسول اللّه صلى اللّه عليه وسلم يقول : إنّ الحلال بيّن ' وإنّ الحرام بيّن ' وبينهما مشتبهات لا يعلمهنّ كثير من النّاس ' فمن اتّقى الشّبهات استبرأ لدينه وعرضه ' ومن وقع فى الشّبهات وقع فى الحرام ' كالرّاعى يرعى حول الحمى يوشك أن يرتع فيه. ألاوإنّ لكلّ ملك حمى ' ألا وإنّ حمى اللّه محارمه ' ألا وإنّ فى الجسد مضغة إذا صلحت صلح الجسد كلّه و إذا فسدت

فسد الجسد كلّه ' ألاوهى القلب. [متفق عليه]

٢. قال رسول الله (ص) قال: بينما رجل يمشى بطريق اشتدّ عليه العطش فوجد بئرا فنزل فيها فشرب ' ثم خرج فإذا كلب يلهث يأكل الثّرى من العطش. فقال الرجل لقد بلغ هذا الكلب من العطش مثل الّذى كان قد بلغ منّى ' فنزل البئر فملأ خفّه ماء ثم أمسكه بفيه حتّى رقى فسقى الكلب ' فشكر اللّه له فغفر له ـ قالوا: يا رسول اللّه و إنّ لنا فى هذه البهائم أجرا ؟ فقال: فى كلّ كبد رطبة أجر. [متفق عليه] ـ وفى رواية للبخارى: فشكر اللّه له فغفر له فأدخله الجنّة.

٣. قالت عائشة رضى اللّه عنها: جاء تنى مسكينة تحمل ابنتين لها ' فأطعمتها ثلاث تمرات فأعطت كلّ واحدة منهما تمرة ورفعت إلى فيها تمرة لتأكلها فاستطعمتها ابنتاها ' فشقّت التّمرة الّتى كانت تريد أن تأكلها بينهما فأعجبنى شأنها. فذكرت الّذى صنعت لرسولِ اللّه صلّى اللّه عليه وسلّم. فقال: إنّ اللّه قد أوجب لها بِها الجنّة أو أعتقها بها من النّار. [مسلم]

d. Translate this piece:

١. يُحْكَى أَنَّ كِسْرَى أنوشِرْوَان مَلِكَ فارِسَ مَرَّ على شَيخٍ وهُو يَغرِسُ شَجَرَ الزَّيتُونِ فَوَقَفَ. المَلِكُ بُرْهَةً مُفَكِّراً فيما عَسَاه أَنْ يَدُورَ بخَلدِ ذلك الرَّجُلِ الهَرِمِ وَلَيْسَ من المُحْتَمَل أن يَعِيشَ حَتّى يَأْكُلَ من ثَمَرِ ما يَغرِسُ. فقالَ: أَيُّها الشَّيْخُ لَيسَ هذا أَوَانُ غَرْسِكَ الزّيتُونَ ، لِأَنّه شجَرٌ بَطِيُّ النَّمَاءِ والإِثْمارِ ، وَأنتَ شيخٌ هَرِمٌ. فقال الشَّيْخُ: أيّها الملكُ قَد غَرَسَ مَنْ قَبْلَنا فَأكَلْنا وَنَغْرِسُ نَحنُ لِيأْكُلَ مَن بَعْدَنا. فقالَ كِسْرَى: زِه. وكانَ فى عُرْفِهم إذا قالها الملكُ لِإنْسانٍ أُجِيزَ ذلك الإنسانُ بِقَدرٍ مُعَيَّنٍ منَ النَّضِّ فَدُفِعَ ذلك القَدرُ إلى الشَيخِ على الْفَورِ ـ فقالَ: أَيُّها الْمَلِكُ كَيفَ رأيْتَ غَرْسِى فَما أَسْرَعَ مَا أَثْمَرَ. فقالَ المَلِكُ: 'زِه' مرةً ثانيةً. فأُعطِيَ الشَيخُ جائِزةً أُخرَى. فقال: أَيُّها الملكُ كلُّ شَجرةٍ تُثمِرُ فى الْعَامِ مَرَّةً وشَجرى أَثْمَرَ فى لَحْظَةٍ مَرَّتَينِ. فقال الملكُ مَرَّةً ثالِثَةً: 'زه' فأُجيزَ الشَيخ مرةً ثالِثَةً ثم مَضَى كِسْرَى وقالَ لِأَصْحَابِهِ: انْصَرِفُوا فَلَئِنْ وَقَفْنا لَم يَكْفِ الشَيخَ مَا فى خَزائِنِنا. [القراء ة الرشيدة: ٣: ١٣-١٤]

Vocabulary

a.	غِشَاوَةٌ	veil	فَصَّلَ	to explain, elaborate
	أَهْلَكَ	to destroy, kill		
	أَنْعَامٌ	animal	تَجَلَّى	to appear, manifest
	(بَهَائم) بَهِيْمَةٌ	cattle	(س)سَفِهَ نَفْسَهُ	to make oneself fool
	الحَرْث	crop		
	(ض)جَزَى	to reward,	اَلنَّسْل	progeny,off-spring
	(س)عَضَّ	to bite	تَبَدَّلَ	to exchange
	غَيْظ	anger	أَضَاعَ	to waste
	أَنْقَذَ	to save, rescue	دَكًّا(ن)دَكَّ	to demolish,break into pieces
	مِلَّة	religious community		
	(سَنَابِلُ)سُنْبُلٌ	ear or spike (of grain)	(س)صَعِقَ	to stun,stupify, to be thunderstruck
	إِخْتَار	to choose	مِيْقَاتٌ	appointed time or place
	(ض)عَقَلَ	to understand		
	أَذَى	ailment	(أَنْمُلَةٌ .s)أَنَامِلُ	finger
	(غمائِم)غمامٌ	cloud	(ظُلَلٌ)ظُلَّةٌ	canopy
	شَفا	edge	(أُمْنِيَةٌ .s)أَمانِي	wish
	(نِعاجٌ)نَعْجَةٌ	ewe	(حُفَر)حُفْرَةٌ	pit
	سَواء السَّبِيْل	right path		
b.	إِسْتَكْمَلَ	to complete,to take completely	(ن)عَالَ	to feed,support
			وَجْهٌ طَلِقٌ	cheerful face
	إِسْتَبْطَأَ	to consider something delayed	أَجْمَلَ	to behave well
			(f)عُلْيَا	higher
			(f)سُفْلَى	lower
	(رُخَص) رُخْصَةٌ	concession	(فَرَائِض فَرِيضَةٌ	duty
c.	مُشْتَبِهٌ	doubtful	(ف)لَهَثَ	to pant,loll one's tongue with thirst
	إِسْتَبْرَا	to make safe		
	تَمْرَةٌ	a piece of date	بِئْرٌ	well
	ثَرَى	soil,moist earth	عِرْضٌ	honour
	خُفٌّ	leather socks	حِمَى	protected area,

	(ن)شَكَرَ	to thank, to appreciate		sanctuary
	(س) رَقِيَ	to go up rise	(ن) صَلَحَ	to be good, useful
	(بَهائِمُ) بَهِيْمَةٌ	animal, cattle	شُبْهَة	doubtful
	(ف)رَتَعَ	to graze	كَبِدٌ	liver, heart
	مَحَارِمُ	prohibited things	رَطْبَةٌ	wet
	مُضْغَةٌ	lobe, flesh	اِسْتَطْعَمَ	to ask for food
	أَعْتَقَ	to set free	(ن)شَقَّ	to split
d.	(ض)حَكَى	to relate, narrate	أَلَمَّ	to befall
	بُرْهَةٌ	moment		
	عَلَى الْفَوْرِ	immediately	لَحْظَةٌ	moment
	هَرِمٌ	old	خَلَدٌ	mind, self
	مُحْتَمَلٌ	possible	أَوَانٌ	time
	بَطِيءٌ	slow	نَماءٌ	growth
	أَجازَ	to reward	نَضٌّ	cash
	مُعَيَّنٌ	fixed	قَدْرٌ	amount
	اِنْصَرَفَ	to depart, go away	(ن) دَارَ	to go round

LESSON THIRTY THREE

Subject and Predicate

You have so far learned some simple things about the subject (*al-mubtadā*) and the predicate (*al-khabar*). We will be studying them here in some detail.

1. The *mubtadā* as a combination of words or a clause.

You have sentences in which the *mubtadā* is a simple word. But it may be a construct with its genitive, a noun with its adjective, a long phrase, a noun qualified with a relative clause, or a sentence (or what is called a noun clause in English). For example:

1.	مَاءُ النِّيلِ عَذْبٌ	The water of Nile is sweet.
2.	قَولُهُ شَنِيْعٌ	His word is shocking.
3.	الهَواءُ الطَّلْقُ مُفيدٌ	Open air is useful.
4.	اَلدِّفَاعُ عَنِ الوَطَنِ واجِبٌ	Defence of the country is a duty.
5.	العَمَلُ الذى قُمْتَ به غَيْرُ لازِمٍ	The work which you did is not necessary.
6.	أَنْ تَصُومُوا خَيرٌ لَكُمْ [١٨٤:٢]	That you observe fast is good for you.

2. Similarly, the predicate may be a combination of words or a clause. Look at these sentences:

1.	الكِتَابُ علَى المِنْضَدَةِ	The book is at the table.
	النَّجَاةُ فى الصِّدقِ	Safety is in speaking the truth.
2.	الوِسادَةُ فَوْقَ السَّرِيرِ	The pillow is on the bed.
	الرَّاحةُ بَعْدَ التَّعْبِ	Comfort comes after weariness.
3.	مُحمدٌ أبوهُ مُسافِرٌ	Muhammad, his father shall be travelling.
	الدَّارُ فِنَاؤُها وَاسِعٌ	The house, its courtyard is wide.
4.	أَنْتَ أَطَعْتَ الأَمْرَ	You carried out the order.
	عَلِيٌّ نَجَحَ أَخوهُ	Ali, his brother has passed.

Note that the predicate in the sentences of the first

category is a combination of a preposition and its noun, and in the sentences of the second category, a combination of an adverb of place or time and its genitive (*muḍãf ilayhi*). Grammarians call these combinations pseudo sentences (*shibh al-jumlah*).

The predicate in the third category sentences is a nominal sentence consisting of a subject (ابوهُ or فَنَاؤُها) and a predicate (مُسافِرٌ or وَاسِعٌ).

The predicate in the fourth category sentences is a verbal sentence with a subject implicit in the verb or separately mentioned.

3. Usually the *mubtadã* is definite.

Usually the *mubtadã* is defenite: a proper noun; a noun with a definite article; a pronoun, personal or demonstrative; a relative pronoun; or a noun made definite by joining it with a definite genitive. For example:

خَالدٌ ذَكِىٌّ	Khalid is intelligent.
الحُكومَةُ عَادِلَةٌ	The government is just.
أَنْتَ صَادِقٌ	You are true.
هٰذِهِ مَكتَبَةٌ	This is a library.
الَّذى يُعْجِبُنى حِلْمُهُ	What I like is his forebearance.
صاحِبُ الحَاجَةِ مِسْكِيْنٌ	The man in need is humble.

But in the following cases it is indefinite:

مَا صَداقَةٌ بَينَنا	There is no friendship between us.
هَلْ كَرِيْمٌ يَطْرُدُ الفَقيرَ؟	Does a gentleman drive away the beggar?
طَالِبُ إِحْسَانٍ وَاقِفٌ أَمَامَكَ	A person asking for help is standing before you.
دَارٌ قَدِيْمَةٌ اِنْهَارَتْ	An old house has collapsed.
عَلى المِنْضَدَةِ كتابٌ	There is a book on the table.
لَدَى العَرَبِ قُوَّةٌ	The Arabs have power.

In all these sentences the subject is indefinite: in the first four it comes in the begining, and in the last two after the

predicate. Look at them. The first one is preceded by a negative and the second by an interrogative particle, and both stand for something general.

The other two are somewhat specified: One is ascribed to an indefinite noun, and the other is qualified by an adjective.

The subject in the last two sentences is neither definite nor specified; consequently it is put after the predicate, which is a combination of a preposition or an adverb with its genitive.

4. Cases when the predicate *(khabar)* comes before the subject:

1.	أيْنَ الطّريقُ؟	Where is the way?
	مَتَى السَّفَرُ؟	When is the journey?
	كَيفَ الخَلاصُ؟	How is the delivery possible?
2.	فى الدَّارِ صَاحِبُها	In the house there is its owner.
	لِلعَامِلِ جَزاءُ عَمَلِهِ	The doer gets the reward of his deed.
3.	إنَّمَا الشَّاعِرُ البُحْتَرِيُّ	The poet is only Buhtari.
	إنَّمَا المُنْتَصِرُ مَنِ انْتَصَرَ على أهوَاءِهِ	The victorious is one who has control over his desires.
	مَا الخَطيبُ الا عَليٌّ	There is no orator except Ali.
	مَا لَنَا إلا إتِّباعُ الهُدَى	There is nothing for us except to follow the guidance.

Look at these sentences. You will see that the predicate in the sentences of the first category is an interrogative particle which naturally comes in the beginning.

The sentences of the second category are like the last sentence in the previous section, where the predicate is a combination of a preposition and its noun. The only difference is that their subject is joined with a genitive pronoun which refers to the predicate.

The sentences of the third category begin with the restrictive particle إنّمَا or with the negative particle مَا followed by الاّ which also restricts the predicate.

5. Cases when the subject is dropped:

1.	نِعْمَ القائِدُ خَالِدُ بنُ وَلِيدٍ	What a good commander Khalid bin Walid is!
	بِئسَ الرَّجُلُ سَعْدٌ	What a bad man Sa'd is.
2.	مَرَرْتُ بِزيدٍ الكَرِيمُ	I passed by Zayd, (he is) a gentleman.
	أهْجُر اللَّئِيمَ الخَسِيسُ	Avoid meeting the mean,(who is) miserly.
	تَصَدَّقْ عَلَى الفَقِيرِ المِسْكِينُ	Spend on the poor, (who has) no means.
3.	عَزْمٌ ثَابِتٌ	(My will is) a firm will.
	نهضَةٌ مُبَارِكَةٌ	(It) is a blessed awakening.

The sentences of the first category have two parts: نِعْمَ القَائِدُ and خالِدُ بنُ وليدٍ, and بِئسَ الرَّجُلُ and سَعْدٌ. The first part is a complete sentence, for نِعْمَ and بِئسَ are verbs, and القَائِدُ and الرَّجُلُ are subjects. The second part has only the *khabar*; the *mubtadā* which is اَلْمَمْدُوح (the one to be praised)in the first sentence and اَلْمَذْمُوم (the one to be blamed) in the second, is dropped, as the verb in the first part is sufficient to indicate it.

The words, الكَرِيمُ, الخَسِيسُ and المِسْكِينُ in the sentences of the second category were supposed to follow, as adjectives, their preceding nouns. But since they are not meant to qualify them, and are brought here either for the purpose of praise/ or condemnation or for arousing pity, they carry the sign of a predicate. The sentences would have read: مَرَرتُ بزَيدٍ هُو الْكَرِيْمُ and أهْجُرِ اللَّئِيمَ هُو الخَسِيسُ. The subject هُوَ has been dropped from them.

The sentences in the third category were supposed to be as عَزْمِى عَزْمٌ ثَابِتٌ and هذه نهْضَةٌ مُبَارِكَةٌ : But the subjects have been dropped as the predicates are enough to suggest them.

6. Cases when the predicate is dropped.

1.	لَعَمْرُكَ لأَفِيَنَّ بِوَعْدِى	By your life, I will fulfil my promise.
	يَمِينُ اللّٰهِ لأَنْصِفَنَّ الْمَظْلُومَ	By God, I will do justice with the oppressed.

2.	لَو لَا الإِبْتِكَارُ مَا تَقَدَّمَ الإِنْسَانُ	If there were no new ideas humanity would not have moved forward.
	لَو لَا الْهَواءُ مَا عَاشَ مَخْلُوقٌ	Had there been no air no creature would have survived.
3.	كُلُّ إِنْسَانٍ وَعَمَلُهُ	Every person and his deed go together.
	اَلْجُنْدِيُّ وَسِلَاحُهُ	The soldier and his weapon are together.

The predicate which has been dropped in the sentences of the first category is قَسْمِي, and in those of the second category مَوجُودٌ or كَائِنٌ. The sentences would have read :

يَمِينُ اللّٰهِ قَسْمِي لَأَنْصِفَنَّ.........., لَعَمْرُكَ قَسْمِي لَأَفِيَنَّ.........., لَو لا الابتكار موجود ما تقدم الانسان, and لَولا الهَواءُ كَائِنٌ مَا عَاشَ مَخْلُوقٌ

The predicate which has been dropped in the sentences of the third category is مُقْتَرِنَانِ, that is, 'go together'. The sentences would have read: كُلُّ إِنْسَانٍ وَعَمَلُهُ مُقْتَرِنَانِ, and الجُنْدِيُّ وسِلاحُهُ مُقْتَرِنَانِ. The predicate has been dropped as it was too obvious to be mentioned.

7. More than one subject or predicate.

There can be more than one subject in a nominal sentence. For example:

زَيْدٌ سَيَّارَتُهُ غَالِيَةٌ	Zayd, his car is expensive.
هِيَ الأَيَّامُ دُوَلٌ	These days are changing.

Similarly, there can be more than one predicate telling about a subject. For example:

خَالِدٌ أَدِيبٌ شَاعِرٌ خَطِيبٌ	Khalid is a man of letters, a poet, an orator.
اَلرُّمَّانُ حُلْوٌ حَامِضٌ	The pomegranate is sweet as well as sour.

In such cases one predicate is not joined with another by the conjuction *waw*.

8. Summary of the Grammar

1. The *mubtadā* may be a single word, or a combination of words: a construct, a noun with its adjective, a phrase, a noun qualified by a relative clause, or a sentence/clause.
2. Similarly, the *khabar* may be a single word, or a combination of words: a preposition with its noun, an adverb of time or place with its genitive noun, a nominal or a verbal sentence.
3. Usually the *mubtadā* is definite, whether a proper noun, or a noun with a definite article, or a pronoun, personal or demonstrative, or a relative pronoun, or a noun made definite by joining it with a definite genitive.
4. The *mubtadā* is usually definite, but it may be indefinite when it is preceded by a negative or an interrogative particle, or when it is joined to an indefinite genitive, or qualified by an adjective.
5. The predicate precedes the subject when it is an interrogative particle, or a combination of preposition or adverb with the noun governed by them, or when the sentence begins with the restrictive particle إنّما or with مَا followed by إلاّ.
6. The subject is dropped when the sentence begins with نِعْمَ or بِئْسَ , or when it is a pronoun referring to a preceding noun which is qualified by the predicate, or when the predicate is sufficient to suggest it.
7. The predicate is dropped when it is part of a clause which contains a vow, or begins with لَومَا/لَولا, or is too obvious to be mentioned.
8. A sentence may have more than one subject or predicate without a conjuction joining them. In the former case the subject has to be joined with a genitive pronoun referring to the first subject.

Exercises 33

a. Point out the *mubtadā* and the *khabar* in the following sentences.

١. الجُلوسُ علَى الكَرَاسِيِّ.
٢. الحَديقَةُ أمامَ البَيتِ.
٣. الحَركَةُ تُقَوِّى العَضَلاتِ.
٤. البِنْتُ يُحِبُّهَا أبُوها.
٥. الوردةُ عَبِيْرُها فَوَّاحٌ.
٦. الصِّدْقُ يَفوزُ صَاحِبُهُ.
٧. أينَ كتابُكَا؟
٨. عندى سَيَّارَةٌ.

٩. العِلْمُ يَرْفَعُكَ.
١٠. النَّوافِذُ فى البَيْتِ مَفْتُوحَةٌ.
١١. إنَّما السّابِقُ مُحَمَّدٌ.
١٢. البِنَتُ كَرُمَتْ أَخْلاقُها.
١٣. فِى المَسْجِدِ إمَامٌ.
١٤. عَلَى الحِصَانِ سَرْجُهُ.
١٥. ما العَادلُ الاّ عُمَرُ.
١٦. هَل كرِيْمٌ فيكُم؟

b. Tell which is dropped from the following sentences, the subject or the predicate.

١. نِعمَ الجَلِيسُ الكتابُ.
٢. بِئْسَ الصَّديقُ زَيْدٌ.
٣. التّلامِيذُ وَكُتُبُهُم.
٤. كُلّ مَنْزِلٍ وَحَدِيقَتُهُ.
٥. صَبْرٌ جَمِيْلٌ
٦. عدلٌ عامٌّ.
٧. لولا المُنافَسَةُ مَا كانَ الرُّقِيُّ.
٨. لَعَمْرُكَ لأسَاعِدَنَّ الضَّعِيْفَ.

c. Translate into English.

١. المِصْباحُ ضَوءُهُ شَديدٌ.
٢. الجَنَّةُ تَحتَ اَقْدَامِ الأُمَّهاتِ.
٣. الْجُندِيّونَ يُدافِعونَ عن وَطَنِهِمْ.
٤. الّذِىْ أعجَبَنِى فِى القاهِرَةِ نِظَامُها.
٥. زَهْرَةٌ صَفْراءُ ذَبُلَتْ.
٦. التُّجّارُ شِعَارُهـم الصِّدْقُ.
٧. لِلْقَادِمِ دَهْشَةٌ.
٨. تَحيَةٌ خالِصَةٌ.
٩. كُلُّ رَجُلٍ وَضَيْعَتُهُ.
١٠. لَو لا النِّيْلُ لكانَ مِصْرُ قَفْراً.
١١. نِعْمَتِ الأُمُّ اسْمَاءُ بِنْتُ أبى بَكْرٍ.
١٢. ما مُجْتَهِدٌ عائِبٌ.

d. Translate into Arabic.

1. Birds, they fly in the air.
2. Ali, his friend is honest.
3. There is some water in the jar.
4. In the house there is none but Zayd.
5. Had there been no sun there would have been no life.
6. By God, I am certainly thankful to my benefactor.
7. Good and its reward go together.
8. Every mosque has a minaret.
9. How good a philosopher is Aristotle!
10. What a bad habit is sleeping in the morning.
11. Zayd, his father's house is old.
12. A young boy is asking for help.

e. Put signs:

١. عالم خير من جاهل.
٢. ضعيف عاذ بقرملة.
٣. الشقى من جمع لغيره وبخل على نفسه.

٤. لو لا الدين لهلك الناس.

٥. لو ما الكتابة لضاع أكثر العلم.

٦. كل امرء وما فعل.

٧. المجد تحت علم العلم.

٨. إعطاء قرشا فى سبيل الله ينهض بالأمة.

٩. أسرع الدعاء إجابة دعوة غائب لغائب. [ابوداؤد]

١٠. إنما المحمود من يجتهد.

f. Read and translate:

١. مَتَى نَصْرُ اللَّهِ. [٢:٢١٤]

٢. أن تَعْفُوا أَقْرَبُ للتَّقْوَى. [٢:٢٣٧]

٣. أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا. [٤٧:٢٤]

٤. وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ. [٦:٢]

٥. إنَّمَا المُسْلِمُ مَنْ سَلِمَ النَّاسُ مِن لِسَانِهِ وَيَدِهِ. [الحديث]

٦. لَو لا قَومُك حَدِيثُو عَهْدٍ بِالكُفْرِ لَبَنَيْتُ الكَعبَةَ عَلَى قَوَاعِدِ إبْرَاهِيمَ. [الحديث]

٧. هُوَ الغَفُورُ الوَدُودُ . ذُوالعَرْشِ المَجِيدُ . فَعَّالٌ لِمَا يُرِيدُ. [٨٥:١٤-١٦]

٨. هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاء وَالأَرْضِ. [٣٥:٣]

٩. قَولٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذىً. [٢:٢٦٣]

١٠. وَسَوَاءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْمِنُونَ. [٣٦:١٠]

١١. نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ. [١٢:٧٦]

١٢. سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرونَ. [٢٤:١]

Vocabulary

Text:

سِلاحٌ (أَسْلِحَةٌ)	weapon	اَلْمُنْتَصِرُ	victorious
عَذْبٌ	sweet	الخَسِيسُ	miserly
شَنِيعٌ	shocking, vicious	الدِّفَاع	defence
الطَّلْقُ	open, fresh	عَزْمٌ	will, intention
الوِسَادَةُ (الوَسَائِدُ)	pillow	خَلَاصٌ	delivery
جُنْدِىّ	soldier	المِنْضَدَة	table
اِبْتَكَرَ	to innovate	(ن) طَرَدَ	to drive away
نَهْضَةٌ	progress, awakening	اِنْهَارَ	to collapse
دُوَلٌ	changing	لَازِمٌ	necessary
الرُّمَّان	pomegranate		

Exercises:

a.	عَضَلَةٌ(عَضَلاتٌ)	muscles	فَوَّاحٌ	diffusing
	سَابِقٌ	winner	عَبِيرٌ	fragrance
	سَرْجٌ	saddler		
b.	مُنافَسَةٌ	competition	الرُّقِيُّ	progress, advancement
c.	ضَيْعَةٌ	profit	قَفْرٌ	waste land
	عَائِبٌ	blameworthy	دَهْشَةٌ	surprise, fear
	نِظَامٌ	order	شِعَارٌ	sign, mark, motto
d.	jar	جَرَّةٌ	benefactor	اَلْمُحسِن
	philosopher	فَلْسَفِيٌّ		
e.	(ن)عَاذَ	to take shelter	قَرْمَلَةٌ	straw
	الشَّقِيُّ	unhappy	(ض)ضَاعَ	to be lost
	قِرْشٌ	one hundred part of a pound.	عَلَمٌ	flag
			أَجَابَ	respond, accept
	نَهَضَ (ب)	to raise up		
f.	(ن)عَفَا	to forgive	أَذًى	injury, insult
	تَدَبَّرَ	to contemplate	سَوَاءٌ	equal
	إِمْتَرَى	to doubt	(قَواعِدُ) قَاعِدَةٌ	foundation
	حَدِيثٌ	new	عهْد	period, time
	الوَدُوْدُ	Very Loving	المَجِيدُ	Glorious
	العَرْشُ	Throne	فَعَّالٌ	great doer
	فَرَضَ	to obligate, make compulsory	(أقفالٌ) قُفْلٌ	lock
	مُسَمًّى	fixed, named		

Lesson Thirty Four
Verb, Subject, Object, and Quadriliteral Verbs

When the verb precedes the subject, the sentence is a verbal sentence. But when it follows the subject the sentence is a nominal sentence. حَضَرَ الوَلَدُ is a verbal sentence. اَلْوَلَدُ حَضَرَ is a nominal sentence, in which الوَلَدُ is *mubtadā,* and حَضَرَ with the pronominal subject (هُوَ) implicit in it (=حَضَرَ هُوَ) and thus forming a clause is the *khabar*.

1. The Verb Preceding the Subject

a. When the verb precedes the subject, it is always singular, irrespective of the number of the subject: however we have masculine verb for masculine subject and feminine verb for feminine subject.

حَضَرَ الوَلَدُ	حَضَرَ الوَلَدَانِ	حَضَرَ الاَوْلادُ
حَضَرَتِ البِنْتُ	حَضَرَتِ البِنْتَانِ	حَضَرَتِ البَنَاتُ

b. In case the subject is (1) a broken plural, or (2) a collective noun, or (3) a class noun, the verb may be masculine or feminine, irrespective of the gender of the subject. For example:

1.	حَضَرَ الرِّجَالُ	or	حَضَرَتِ الرِّجَالُ
	قَالَتْ نِسْوَةٌ	or	قَالَ نِسْوَةٌ
2.	جَاءَ النَّاسُ	or	جَاءَتِ النَّاسُ
	دَخَلَ القَوْمُ	or	دَخَلَتِ القَوْمُ
3.	أورَقَ الشَّجَرُ	or	أورَقَتِ الشَّجَرُ

c. But when the subject is regular plural, the verb must agree with it.

حَضَرَ المُسْلِمُونَ	حَضَرَتِ المُسلماتُ	جَاءَت الفَاطِمَاتُ

d. When the subject is non-rational plural, the verb must be singular feminine, irrespective of the gender of the subject.

قَامَتِ الجِمَالُ	جَلَسَتِ النُّوقُ	اِنْهَدَمَتِ البُيُوتُ

e. When the subject is a conventional feminine, the verb may be either feminine or masculine.

تَطْلُعُ الشَّمْسُ	and	يَطْلُعُ الشَّمْسُ
قَامَتِ الحَرْبُ	and	قَامَ الحَرْبُ

f. When the subject comes just after the verb, you have a feminine verb for a feminine subject: but if it is separated from the verb by an intervening word the verb may be masculine.

You must say: رَجَعَتْ زَيْنَبُ, سَافَرَتْ عَائِشَةُ

But you may say: سَافَرَتِ اليَومَ عَائِشَةُ or سَافَرَ اليَومَ عائشةُ

ذَهَبَتْ به فاطِمةُ or ذَهَبَ به فاطِمَةُ

ماقامَتْ إلاّهِندُ or مَا قَامَ إلاّ هِنْدُ

Similarly you can use a feminine verb for a regular masculine plural if it is separated from the verb:

آمَنَ به المُسلِمُونَ or آمَنَت به المُسلِمُونَ

2. The Verb Coming after the Subject

a. The verb that refers to a foregoing subject agrees with it in gender and number:

حَضرَ الْوَلَدُ وَجَلَسَ	حضَرتِ البِنتُ وَجَلسَتْ
حضرَ الوَلَدانِ وَجلسَا	حَضَرَتِ البِنْتَانِ وجَلسَتَا
حضرَ الأَولادُ وَجَلَسُوا	حَضَرَتِ البَنَاتُ وجَلَسْنَ
حَضَرَ الْمُسْلِمُونَ وَجَلَسُوا	حَضَرَتِ النِّساءُ وَجَلَسْنَ
حَضَرَ القَومُ وَجَلَسُوا	

b. The verb following a conventional feminine <u>has</u> to be feminine:

الشَّمسُ طَلعَتْ أَو تَطْلُعُ   اَلحَرْبُ قَامَتْ أَو تَقُومُ

c. The verb following a non-rational plural <u>has</u> to be singular and feminine.

قَامَتِ الجِمالُ ثُمّ جَلَسَتْ	The camels got up then sat down.
اِشْتَرَيْتُ الكِلابَ فَحَرَسَتِ الدَّارَ	I bought the dogs which then kept guard on the house.

3. Order of the Subject and the Object

a. Normally the subject precedes the object, but since one is *marfū'* and the other is *manṣūb*, the order may be reversed when desired without creating confusion. You may say:

أَكْرَمَ زَيدٌ خَالِداً or أَكرَمَ خَالِداً زَيدٌ

b. However, in the following cases the subject must precede the object:

1. When it is not possible to distinguish otherwise between the subject and the object. For example:

ضَربَ هَذَا هَذَا	أَكَلَ يَحْيَى كُمَّثْرَى
قابَلَ الَّذى نَجَحَ الّذى رَسَبَ	أَكْرَمَ صَدِيقى وَالِدِى

2. When the sentence begins with إنَّمَا

إنَّمَا ضَربَ زيدٌ عَلِيًّا — It is Zayd who hit Ali.

For if you say إنّماضَربَ علِيّاً زَيدٌ the sentence would mean something different: It is Ali whom Zayd hit.

3. When the sentence is exceptive.

مَا أكرَمَ زيدٌ الاّ عَلِيّاً or ما أكرَمَ زيدٌ غيرَ عَلِيٍّ — Zayd did not honour except or other than Ali.

For if you reverse the order, the sentence would mean something different:

ما أكرَمَ علِيًّا الاّ زَيْدٌ — None honoured Ali except Zayd.

c. And the object must precede the subject in the following cases:

1. When the object is an inseparable pronoun, and the subject is a noun or an independent pronoun. For example:

أَكْرَمَكَ زَيْدٌ or مَا أَكْرَمَكَ إلاّ أنَا

2. When the subject is joined with a genitive pronoun which refers to the object.

أَكْرَمَ خالِداً قومُهُ — Khalid's people honoured him.

3. When the subject is restricted by means of إنَّمَا or the combination of مَا and إلا

إنَّما يَخْشَى اللَّهَ مِنْ عِبَادِهِ العُلَمَاءُ [٢٨:٣٥] — Only those among His sessouts traly fear God who have knowledge.

مَا عَابَ الخَيْرَ إلا جَاهِلٌ — No one found fault with the good except the fool.

4. When the object is the object of an interrogative verb in an interrogative sentence, or the object of a verb in a conditional sentence.

مَنْ سَتُكْرِمُ غداً؟ — Whom will you honour tomorrow?

أَيَّ كِتَابٍ تَقْرَأْ تَسْتَفِدْ	Whatever book you read you will benefit from it.

5. When the object is the object of a verb carrying فَ in responce to أَمَّا. For example

أَمَّا الْمُحْسِنَ فَأَكْرِمْ وَأَمَّا الْمُسِيَ فَلاَ تُكْرِمْ	As for the righteous, honour him, and as for the wrong-doer, do not honour him.

4. **Subject of the Passive Verb**

1. Usually the subject of a passive verb is formed by putting the object of the transitive verb in place of the subject which is dropped, and changing the active verb into passive. For example, from قَرَءَ الطَّالِبُ الكِتَابَ we have قُرِءَ الكِتَابُ.

   In case the active verb has more than one object,, any one object is made subject and the other object is retained as it is. For example: from كَسَوتُ الفَقِيرَ ثَوْباً we may have كُسِيَ الفقِيرَ ثَوبٌ or كُسِيَ الفقِيرُ ثَوباً.

2. Another way is to change the active intransitive verb into passive and put the adverb of time or place in place of the subject. For example, from صُمْنَا رَمَضَانَ we may have صِيمَ رَمضانُ.

3. The *mafūl mutlaq* of a verb may also be put in place of the subject, and the active verb changed into the passive. For example, from نَسْجُدُ سُجُودَ الخَاشِعِينَ we may have يُسْجَدُ سُجُودُ الخاشِعينَ, and from هَجَمَ العَدُوُّ هُجُوماً عَنِيْفاً we may have هُجِمَ هُجُومٌ عَنِيْفٌ

5. **Quadriliteral Verbs(فعل رباعى)**

The majority of verbs in Arabic have three letters at their root, only a few of them have four. So far, we have been concerned with the former, it is now time to discuss the latter.

Simple Forms:

Like triliteral verbs, the quadriliterals also have simple and derived forms. In the first category, they either have all the four letters different, such as دَحْرَجَ (rolled) and بَعْثَرَ (resurrected), or the first two letters are repeated twice, such as زَلْزَلَ (shook) and حَصْحَصَ (became manifest).

Simple quadriliteral verbs are conjugated as follows:

Perfect:

دَحْرَجَ دَحْرَجَا دَحْرَجُوا دَحْرَجَتْ دَحْرَجَتَا دَحْرَجْنَ دَحْرَجْتَ...

Imperfect:

يُدَحْرِجُ يُدَحْرِجَانِ يُدَحْرِجُونَ تُدَحْرِجُ تُدَحْرِجَانِ يُدَحْرِجْنَ...

Imperative:

دَحْرِجْ دَحْرِجَا دَحْرِجُوا دَحْرِجِى دَحْرِجَا دَحْرِجْنَ

Participles: مُدَحْرِجٌ مُدَحْرَجٌ

Derived Forms:

Quadriliteral verbs have three derived forms, though not every verb has all the three.

1. We have the first derived form by adding تَ in the beginning. Thus from دَحْرَجَ we have تَدَحْرَجَ, which is intransitive, whereas دَحْرَجَ is transitive. Similarly, from زَلْزَلَ we have تَزَلْزَلَ.
2. We have the second form by adding *hamzah* in the beginning and *nūn* after the second letter. From حَرْجَمَ (to gather), for example, we have إِحْرَنْجَمَ (to assemble, intr.)
3. And we get the third form by adding *hamzah* in the beginning and doubling the last letter. Fro example, from قَشْعَرَ we have إِقْشَعَرَّ (to tremble).

Conjugation:

	First Form	Second Form	Third Form
Perfect	تَزَلْزَلَ	إِحْرَنْجَمَ	إِقْشَعَرَّ
Imperfect	يَتَزَلْزَلُ	يَحْرَنْجِمُ	يَقْشَعِرُّ
Imperative	تَزَلْزَلْ	إِحْرَنْجِمْ	إِقْشَعِرَّ

The first form is conjugated like تَفَعَّلَ, the second like إِسْتَفْعَلَ, and the third like إِسْتَفَرَّ (see Lesson 21).

6. Summary of the Grammar

1. When the verb comes before the subject the sentence is a verbal sentence. But when it comes after the subject the sentence is a nominal sentence, the subject being the *mubtadā* and the verb along with the pronoun hidden in it being the *khabar*.
2. When the verb precedes the subject it is always singular whatever may be the number of the subject.

3. As for the gender of the preceding verb, the following rules apply:

   a. When the subject is (1) a broken plural or (2) a collective noun, or (3) a class noun, or (4) a conventional feminine, or (5) when a rational feminine subject is separated from the verb by any intervening word, the verb may be feminine and may be masculine.

   b. When the subject is a rational regular plural the preceding verb must agree with the subject in gender.

   c. When the subject is non-rational plural the preceding verb must be singular feminine, irrespective of the gender of the subject.

4. The verb that refers to a preceding noun agrees with it in gender and number. However, if the subject is non-rational plural the succeeding verb has to be singular and feminine.

5. The subject must come before the object when (1) it is not possible to distinguish between them by means of signs, or (2) when the sentence begins with إِنَّمَا or with مَا followed by إِلَّا.

6. The object must come before the subject when (1) it is an inseparable pronoun, or (2) when the subject is joined with a pronoun that refers to the object, or (3) when the subject is restricted by means of إِنَّمَا , or the combination of مَا and إِلَّا , or (4) the object is an interrogative pronoun, or (5) it is the object of a verb that carries فَ in response to أَمَّا.

7. Any object of an active transitive verb may be made the subject, if the verb is changed into passive. In case of an intransitive verb, the adverb of time or place, or the *maf'ūl muṭlaq* may act as the subject if the verb is changed from active to passive.

8. Quadriliteral verbs have simple as well as derived forms. The former is of two types, one in which all the letters are different, and the other in which the first two letters are repeated twice. Derived forms are of three types, on the pattern of تَزَلْزَلَ or تَدَحْرَجَ , إِحْرَنْجَمَ and إِقْشَعَرَّ .

Exercises 34

a. Write the perfect of the following verbs:

إِشْمَأَزَّ , تَرَعْرَعَ , زَنْدَقَ , زَلْزَلَ

b. Write the imperfect of the following verbs:

إِفْرَنْقَعَ , إِطْمَأَنَّ , تَمَضْمَضَ , وَسْوَسَ

c. Write the imperative of the following verbs:

, إِقْشَعَرَّ , هَرْوَلَ , غَرْغَرَ

d. Write the participle of the following verbs:

سَلْسَلَ , إِطْمَأَنَّ , هَيْمَنَ , تَرْجَمَ

e. Translate into English.

١. نَقَصَ الْبَائِعُ الْمُشتَرِىَ دِيْنَاراً.
٢. كُنِىَ عَلِىٌّ بِأَبِى الْحَسَنِ.
٣. رَايَةُ الْحُرِّيَّةِ تَرْتَفِعُ فى كُلِّ مكانٍ.
٤. تُساعِدُ المرأةُ زَوْجَها فِى الحَيَاةِ.
٥. سُهِرَتْ لَيْلَةٌ قَمْرَاءُ.
٦. زُلزِلَتِ الأرضُ زِلْزَالاً شَديداً
٧. فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ. [١٨٥:٣]
٨. أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ. [٢٨:١٣]
٩. حِيْلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ. [٥٤:٣٤]
١٠. يَومَ لا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ. [٥٢:٤٠]
١١. وَلَقَدْ جَاءَ آلَ فِرْعَونَ النُّذُرُ. [٤١:٥٤]
١٢. قَالَ آمَنْتُ أَنَّهُ لا إِلَهَ الاَّ الَّذِى آمَنَتْ بِهِ بَنُواِسْرَائِيلَ. [٩١:١٠]

f. Put signs:

١. قيل إن زيدا ناجح.
٢. كلّف خالد بهذا الأمر.
٣. عمل عمل منكر.
٤. خلق الإنسان ضعيفا.
٥. ورث سليمان داود.
٦. السابق فرسه فائز.
٧. يحتفل احتفال عظيم بهلال رمضان.
٨. الخلود فى الدنيا لا يؤمل والخطأ لا يؤمن.
٩. بالصبر على ما تكره تنال ما تحب وبالصبر عما تحب تنجو مما تكره.
١٠. قال النبى عليه السلام: "ان الله يقبل التوبة ما لم يغرغر". [الترمذى]

g. Translate into Arabic.

1. The beggar was given a dinar.
2. He hired engineers, so they prepared the project.

3. The two girls came and took their seats.
4. Nobody was honoured except I.
5. Ali was told that to lose hope is harmful.
6. The news was quoted that the manager died.
7. The examination passed in complete silence.
8. It is hoped that they secured the goal.
9. The whole day was spent in walking.
10. One who does whatever he likes meets what he does not like.

h. Read and translate:

١. لَقَدْ خَلَقْنَا الإنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. [١٦:٥٠]

٢. وَاللَّيْلِ إِذَا عَسْعَسَ وَالصُّبْحِ إِذَا تَنَفَّسَ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. [١٧:٨١]

٣. يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً. [٢٧:٨٩]

٤. وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِناً عَلَيْهِ. [٤٨:٥]

٥. أَفَلا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ. [١٠٠:٩-١١]

٦. قَالَ نِسْوَةٌ فِي الْمَدِينَةِ إِمْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ. [٣٠:١٢]

٧. قَالَتِ الأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيْمَانُ فِي قُلُوبِكُمْ. [١٤:٤٩]

٨. إِذَا جَاءَكَ الْمُومِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئاً. [١٢:٦٠]

٩. وَإِذَا ابْتَلَى إِبْرَاهِيْمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً. [١٢٤:٢]

١٠. وَقِيْلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيْضَ الْمَاءُ وَقُضِيَ الأَمْرُ. [٤٤:١١]

١١. اللَّهُ أَنْزَلَ أَحْسَنَ الحَدِيثِ كِتَاباً مُتَشَابِهاً مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ. [٢٢:٣٩]

Vocabulary

Text:

	كُمَّثْرَى	pear	دَحْرَجَ	to roll
	اَكْرَمَ	to honour	زَلْزَلَ	to shake uo (tr.)
	(س) خَشِيَ	to fear	إِحْرَنْجَمَ	to assemble
	اَلْمُسِيئُ	wrong-doer	اِقْشَعَرّ	to tremble
	(ن)كَسَا	to wear, drape, clothe	عَنِيْفٌ	harsh, hard,
			تَزَلْزَلَ	to move shake up (intr.)
	(ن) هَجَمَ	to attack		
	(ض)عَابَ	to find fault, to be defective		

Exercises:

a.	زَنْدَقَ	to renegade, be an atheist (*zindiq*)	اِشْمَأَزَّ	to shrink, recoil, abhor
	تَرَعْرَعَ	to flourish, bloom		
b.	وَسْوَسَ	to whisper	اِطْمَأَنَّ	to feel safe, satisfied
	تَمَضْمَضَ	to rinse		
	إِفْرَنْقَعَ	to flee		
c.	غَرْغَرَ	to gargle	هَرْوَلَ	to walk fast, rush
d.	تَرْجَمَ	to translate	سَلْسَلَ	to chain up, interlink, be continuous
	هَيْمَنَ	to guard, protect, preserve		
e.	اِشْتَهَى	to desire	(ض)كَنَى	to allude, to call by sirname
	مَعْذِرَةٌ	excuse		
	سَاعَدَ	to assist, help	رَايَةٌ	flag
	اَلْمُشْتَرِى	buyer	(ف)سَهَرَ	to be awake
	لَيْلَةٌ قَمْرَاءُ	moon-lit night	زَحْزَحَ	to remove, rip
	(ن)حَالَ	to obstruct, pass, come in between	(ض) كَنَى	to allude, use sirname
f.	كَلَّفَ	to obligate	هِلَالٌ	first moon
	مُهِمٌّ	important	خُلُودٌ	permanent stay

	إحْتَفَلَ	to celebrate		
g.	to hire	إسْتَأْجَرَ	to lose hope	(س)يَئِسَ
	to prepare	أعَدَّ	to quote	(ن)نَقَلَ
	to secure	حَصَّلَ(على)	silence	هُدُوء
	to spend	(ض)قَضَى	to meet	(س)لَقِيَ
	goal	(أهْداف) هَدَفٌ		
h.	عَسْعَسَ	to darken, grow dark	(ض)غَاضَ	to decrease, deminish, recede
	تَنَفَّسَ	to breathe	مَرْضِيٌّ	liked
	مَثَانى	oft repeated	رَاوَدَ	to entice
	حَصَّلَ	to collect, get	لَمَّا	not yet
	بَايَعَ	to pledge	(س،ف)بَلَعَ	to swallow
	أقْلَعَ	to abstain, set sail, stop	مُتَشَابهٌ	similar, vague
			(جُلُودٌ)جِلْدٌ	skin
	فَتَى	young man, servant	بَعْثَرَ	to resurect
			اتَمَّ	to complete, perfect
	(أعْراب) عَرَب	bedoin Arabs		

Lesson Thirty Five

Emphasis, Persuasion, Warning, Specification, Verbs Acting as *kāna*, and *Iḍāfah*

1. Emphasizing a Noun (التَّوكِيد)

(a)There are different ways for emphasizing a noun. One is to use some words like نَفْس (the same), كِلَا (both), and كُلّ (the whole, all). نَفْس is used for masculine and feminine singular alike as well as feminine plural: in case of masculine plural, the plural from, أَنْفُس is used. كِلَا with its feminine كِلْتَا is used for duals. كُلّ is used for all, masculine and feminine, singular and plural. For example:

1. نَفْس

زَارَنا المُدِيرُ نَفْسُهُ	The manager himself visited us.
كَلَّمْتُ الرَّئِيْسَ نَفْسَهُ	I talked to the president himself.
صَدَرَ الأمرُ مِنَ الوَزارَةِ نَفسِهَا	The order came from the ministry itself.

2. كِلا

نَجَحَ الأخْوَانِ كِلاهُما	Both the brothers have passed.
إشْتَرَيْتُ الحِصَانَينِ كِلَيْهِما	I bought both the horses.
جَلَسْنَا فى الحُجْرَتَينِ كِلْتَيْهِما	We sat in both the rooms.

3. كُلّ

تَلِفَ الأثَاثُ كُلُّهُ	The whole furniture has perished.
قَطَعْنَا الطَّرِيْقَ كُلَّهُ	We went all the way.
فَرَغَتْ مِنَ الأعْمَالِ كُلِّها	She finished all the works.

As you see in the examples, these words act as a substitute (*badal*) for the nouns they enforce, and hence carry the same sign the latter have. Note also that they are used with

a genitive pronoun which refers to the noun they enforce.

عَيْن is also used in the sense of 'the same', particularly in the case of non-rational beings. For example:

كَتَبتُ هٰذه العِبارَةَ عَينَهَا	I wrote this very passage.

To strengthen further the sense of كُلّ , أَجْمَعُ with feminine جَمْعَاءُ and plural أَجْمَعُونَ and جُمَعُ (f) are used. For example:

جَاءَ الصَّفُّ كُلُّهُ أَجمَعُ	The whole class came.
حَضَرَتِ الْقَبِيْلَةُ كُلُّهَا جَمْعَاءُ	The whole tribe was present.
فَسَجَدَ الْمَلاَئِكَةُ كُلُّهُمْ أَجْمَعُونَ.[١٥:٣]	Then all the angels without exception prostrated.
حَضَرَتِ الطَّالِبَاتُ كُلُّهُنَّ جُمَعُ	All the girl students without exception were present.

These words may also be used independently. For example:

حَضَرَتِ الآباءُ جَمِيْعُهُم حَفْلَ التَّخَرُّجِ	All the parents attended the graduation ceremony.
فَتَحْتُ النَّوَافِذَ جَمِيْعَها لِتَجْدِيْدِ هَواءِ الغُرْفَةِ	I opened all the windows to freshen the air of the room.
فَازَ المُرَشَّحُ بِأَصْوَاتِ النَّاخِبِينَ جَمِيعِهِم	The candidate got the vote of all the voters.

(b) Another way to emphasize a noun as well as a verb is to repeat it. For example:

رَأَيْتُ التِّمْسَاحَ التِمْسَاحَ	I saw the alligator, the alligator.
طَلَعَ طَلَعَ الهِلاَلُ	Rose, rose the moon.
لاَ لاَ أَبُوحُ با لسِّرِّ	No, I will not disclose the secret.
قَدِمَ سَعْدٌ قَدِمَ سَعْدٌ	Sa'd came, Sa'd came.
حَذَارِ حَذَارِ مِنَ الإِ هْمَالِ	Beware, beware of negligence!

As you see from these examples, you may also emphasize a verb, a particle or sentence by repeating it.

(c) Emphasizing a pronoun.

(i) To emphasize a nominative pronoun implicit in a verb, you have to state it again explicitly. For example:

قُمْتُ أَنَا بِا لْوَاجِبِ	It is I who did the necessary.
خَالِدٌ كَتَبَ هُوَ الجَوابَ	It is Khalid who wrote the letter.

For further emphasis you may add نَفْس also. For example:

خَا لِدٌ كَتَبَ هُوَ نَفْسُهُ الجَوَابَ	It is Khalid that wrote the lettter himself.
اِفْتَحْ أَنْتَ نَفْسُكَ البَابَ	You yourself open the door.

(ii) Similarly, to emphasize an accusative or genitive pronoun which is joined with a verb or a preposition, you have to mention the pronoun again, but in the nominative (*marfū'*) form. For example:

مَازَارَكَ أَنْتَ اَحَدٌ	No one visited you, yourself.
سَلَّمْتُ عليهِ هُوَ	I greeted him, himself.

(d) Emphasizing a verb.

(i) An imperative may be emphasized by adding *nūn* to it. For example:

أَكْرِمَنَّ الضُّيُوفَ	Do honour the guests.
سَاعِدَنَّ الفُقَرَاءَ	Do help the poor.
لاَ تُكْثِرَنَّ مِنَ الْجِدَال	Do not engage in much discussion.

(ii) Similarly an imperfect verb may be emphasized by adding *nūn* to it provided it carries the *lām* of imperative (first sentence), or is preceded by any interrogative particle (second sentence)' or by the conditional إمّا (third sentence):

لَتَأْمُرُنَّ بِالْمَعْرُوف	You must enjoin rhe good.
هَلْ تَحُجَّنَّ هَذا العامَ؟	Will you make *hajj* this year?
إِمَّا تُسَافِرَنَّ تَتَعَلَّمْ	If you travel you would learn.

(iii) But in case the imperfect is preceded by an oath it must add *nūn* and carry the *lām* of oath, provided that (1) it is not separated from the latter by any word, and that (2) it is affirmative, not negative. For example:

وَاللّٰهِ لَأَقُومَنَّ بِالْوَاجِبِ	By God, I will do the duty.
وَحَقِّكَ لَأَخْدُمَنَّ الوَطَنَ	By your life, I will serve the country.
تَاللّٰهِ لَأُسَاعِدَنَّك	By God, I will help you.

Failing any of these conditions, the imperfect may be used without the *nūn*.

2. Persuasion (الإِغْرَاء)

For the purpose of persuasion or instigation, the verb is often dropped and only the object is mentioned. For example:

اَلْمُرُوءَةَ	Observe the manners of a gentleman.
الأدَبَ الأدَبَ	Behave,behave.
اَلصِّدْقَ وَكَرَمَ الْخُلْقِ	Stick to truth and magnanimity.

The verb which is dropped from these sentences is اِلْزَمْ, that is, observe, stick to.

3. Warning (التَّحْذِيرُ)

The same operation is made in the case of warning. Here the verb that is dropped is إِحْذَرْ, beware, or بَاعِدْ, keep away, shun. For example:

الأسَدَ الأسَدَ	Beware of the lion, the lion.
نَفْسَكَ وَالشَّرَّ	Keep yourself away from evil.
إِيَّاكَ وَالْكَذِبَ	You avoid lying.
إِيَّاكُنَّ مِنَ التَّبَرُّجِ	You women keep away from displaying charms.
إِيَّاكَ أَنْ تُسرِفَ	You must shun extravagance.

4. Specification (الإِخْتِصَاص)

Look at these sentences:

نَحْنُ ـ الطَّلَبَةَ ـ شِعَارُنَا الجِدُّ	We, the students, are known for hard work.
إِنَّا ـ بَنِي ضَبَّةَ ـ أصحابُ الجَمَلِ	We, the Bani Ḍabbah, are camel riders.
نَحْنُ ـ العَرَبَ ـ نُكْرِمُ الضَّيْفَ	We, the Arabs, honour the guest.
بِنَا ـ تَمِيماً ـ يُكْشَفُ الضَبَابُ	By us, the people of Tamim, the cloud (of difficulties) is cleared.

In sentences above, the words in paranthesis define and specify what is meant by the preceding pronoun. They are put in the accusative, because they are the object of the verb أَخُصُّ [I specify or mean] which has been dropped.

5. Verbs acting as كَانَ

A number of verbs like, صَارَ , أَصْبَحَ , أَمْسَى , أَضْحَى,

ظَلَّ, بَاتَ , مَادَامَ and مَازَالَ , مَابَرِحَ , مَاانْفَكَّ , مَافَتِئَ act like كَانَ , and put the predicate in the accusative. For example:

1.	صَارَ البَرْدُ قَارِساً	The winter has become chilly.
	أَصبَحَ الجَوُّ غَائِماً	The weather this morning is cloudy.
	أَمْسى الزَّهْرُ ذَابِلاً	The flower is fading this evening.
	أَضْحَى الشَّارِعُ مُزْدَحِماً	The road is crowded at noon.
	ظَلَّ الغُبَارُ ثَائِراً	The dust is continuously spreading today.
	بَاتَ المَرِيْضُ مُتَأَلِّماً	The sick man has passed the night in pain.
2.	مَازَالَ الهَوَاءُ شَدِيْداً	The wind continued to be strong.
	لا تَزَالُ الشَّمْسُ مُشْرِقَةً	The sun is still shining.
	لا أُكَلِّمُكَ مَا دُمْتُ حَيّاً	I will not speak to you as long as I live.
	مَا انْفَكَّتِ النَّارُ مُشْتَعِلَةً	The fire is still raging.
	مَا بَرِحَ الكِتَابُ مَفْقُوداً	The book is still untraced.
	مَا فَتِئَ التَّاجِرُ صَادِقاً	The merchant is ever true.

Of the verbs in the first category صَارَ indicates simple becoming, ظَلَّ and بَاتَ indicate happening in the day or night, and أَصْبَحَ ,أَمْسَى , أَضْحَى indicate happening in a particular part of the day. But often they mean happening without any reference to the time.

The verbs of the second category مَا,(ن) مَادَامَ , (س) مَازَالَ انْفَكَّ, (س) مَابَرِح , (س) مَا فَتِئَ indicate the continuity of a happening and hence are called أَفْعَالُ الإسْتِمْرَارِ.

Since all these verbs are incomplete verbs (أفعال نَاقِصَة) like كَانَ, they need a complement which is called their *khabar* and is put in the accusative, and their subject is called *ism* like the *ism* of كان (see Lesson 15).

6. Forms of *Idāfah (ascription)*

The purpose of *idāfah* is to define and identify. This purpose is best served when the genitive (*mudāf ilayhi*) is something definite: a proper noun, a noun with definite article

or a pronoun, as for example in the following sentences:

a.	كَلامُ خالِدٍ بَليغٌ	Khalid's speech is eloquent.
	حَرارَةُ الشَّمسِ لافِحَةٌ	The heat of the sun is scorching.
	يَداهُ مَبْسُوطَتانِ	His hands are open.

This purpose is realised in a lower degree when the genitive is indefinite, as you can see in the following sentences.

b.	سَمِعْنَا بُكَاءَ طِفْلٍ	We heard the cry of a child.
	أشَمُّ رَائِحَةَ وَردَةٍ	I smell the fragrance of a rose.

c. Look at the following examples:

صَانِعُ الْمَعْرُوفِ مَشْكُورٌ	The doer of a kind act deserves thanks.
مَحْمودُ الخِصَالِ مَمْدُوحٌ	The person of good habits is to be praised.
عَاشِرْ رَجُلاً حَسَنَ الخُلْقِ	Live with one who is well-behaved.
اِحْذَرْ مِنْ سَرِيعِ الغَضَبِ	Berware of the short-tempered.

In these examples, the *iḍafāh* does not serve its purpose, for the construct (*muḍāf*) is in no way specified or identified by being joined with the genitive. In fact, the construct works as an adjective and qualifies the genitive. In the first two cases it is a participle, active or passive, in the next two an adjective.

It is for this reason that *iḍafāh* of the first two kinds is called *iḍafāh ma'nawīyah*, real *iḍafāh*, and of the third kind *iḍafāh lafẓīyah*, or formal *iḍafāh*.

d. The construct in the formal *iḍafāh* may carry the definite article which it usually does not carry. For example:

المُنصِفُ النَّاسِ مَحْبُوبٌ	The one that is fair to people is loved.
الحَافِظَا دُروسِهِمَا مُكَافَآنِ	Those two that learn their lessons will be rewarded.
زَارَنِى المُكْرِمُو زَيْدٍ	Those that honoured Zayd visited me.

e. A whole clause may act as a genitive (*muḍāf ilayhi*). For example:

1.	اِجْلِسْ حَيْثُ أَرَدْتَ	Sit where you want.
	جَلَسْتُ حَيثُ المَنْظَرُ جَمِيْلٌ	I sat where the scene is beautiful.
2.	جَاءَ إِذِ الحَرُّ شَدِيدٌ	He came when it was very hot.
	ذَهَبُوا إِذْ هَطَلَ المَطَرُ	They went out when the rain was pouring down.
3.	تَيَقَّظْتُ عَلَى حِينِ أَذَّنَ الْمُؤَذِّنُ	I got up the time the man called for prayer.
	سَافَرُوا فِى زَمَنِ اشْتَدَّ البَرْدُ	They travelled at the time it was very cold.
	هذا يومُ يَنْفعُ الجِدُّ	This is the day when hard work will pay.

The clause that comes after يَومَ ,زَمَن , حِيْن , إِذ , حَيْثُ acts as the genitive of these words. Note that the clause after إذ refers to a happening in the past, and the clause after إذا refers to a happening in the future. Again, the clause following إذ may be nominal or verbal, but the clause following إذا must be verbal.

7. Summary of the Grammar

1. To emphasize a noun, words like نَفْس , عَيْن , كِلا , كُلّ , جَمِيْع and أَجْمَع are used. The first five are used as construct with a genitive referring to the noun concerned, the last one is used as an adjective. They are put in the same case as their noun. The other way is to repeat the noun.
2. To emphasize a nominative pronoun implicit in a verb, state it again explicity. You may further enforce it by using نَفْس.

   To emphasize an accusative or genitive pronoun joined with a verb or preposition, mention it again, but in the nominative case.
3. To emphasize a verb, one way is to repeat it و another way is to add doubled *nun* to the imperative or to the imperfect following an interrogative or an oath or the conditional إمَّا.
4. For the purpose of persuasion/instigation (إِغْرَاء) , the verb is often dropped and the object in the accusative is stated once or twice.

5. The same operation is made in the case of warning (تَحْذِير) .
6. A group of verbs are incomplete verbs: they act as كَانَ putting the noun that follows in the nominative, and the complement in the accusative. Of these some refer to a happening in a part of the day, others indicate continuous happening.
7. The purpose of *iḍāfah* is to define and identify a thing. This purpose is served when the construct is not adjective of its genitive, and the latter refers to something particular. This is *iḍāfah* in the real sense. But when the construct is an adjective of the genitive, the *iḍāfah* is formal: in that case the construct may take the definite article which it otherwise does not take.

A clause coming after حَيْثُ , إذ , حِيْن , etc. may act as a genitive of these words.

Exercises 35

a. Translate the following into English.

١. خَرَجَ القائِدُ نَفْسُهُ لِتَوديعِ الجَيشِ.
٢. النِّسَاءُ بِأَنْفُسِهِنَّ طَالَبْنَ بِحُقُوقِهِنَّ.
٣. حَضَرَ الوُزَرَاءُ كُلُّهُمُ الاجْتِماعَ.
٤. حَقَّقَ الْمُؤتَمَرُ أَهْدَافَهُ كلَّها.
٥. قَرَأْتُ القِصَّةَ عَيْنَها السَّنَةَ المَاضِيَةَ.
٦. أحسَنْتُ الى فُقَرَاءِ القَرْيَةِعَامَّتِهِم.
٧. لاَ لاَ أخونُ العَهدَ.
٨. أنتَ المُلامُ، أنتَ المُلامُ.
٩. أجَلْ ، أجَلْ سَيَلْقَى الْجَانِيْ جَزاءَه.
١٠. غَرُبَتْ ، غَرُبَتِ الشَّمْسُ.
١١. مَا جَاءَ نا نَحْنُ أحَدٌ.
١٢. تاللّٰهِ لَتُشْفِقُنَّ عَلَى اليَتِيمِ.
١٣. الجِدَّ وَالإِستِعَانَةَ.
١٤. النَّجْدَةَ , النَّجْدَةَ.
١٥. إيَّاكَ وَالإِهْمَالَ.
١٦. لا يَزالُ الصِّدْقُ سَبِيلَ النَّجَاةِ.
١٧. لا تَقْرَأْ مَادَامَ النُّورُ ضَئِيلاً.
١٨. لا يَفْتَأُ الكَذَّابُ خَائِفاً.
١٩. ما بَرِحَ المَطَرُ هَاطِلاً.
٢٠. ظَلَّ الزَّائِرُونَ جالِسِينَ فى المَكْتَبَةِ.
٢١. أصبَحَتْ أسْعَارُ الفواكِهِ مُرتَفِعَةً.
٢٢. أضحَتْ شَوارِعُ المدينَةِ مُزدَحِمَةً.
٢٣. بَاتَ الْمَرِيْضُ سَاهِراً طُولَ اللّيلِ.
٢٤. نَحنُ الأُدَبَاءَ رُسُلُ الفِكْرِ.
٢٥. لَنَا مَعْشَرَ العَرَبِ تارِيْخٌ مُشْرِقٌ.
٢٦. المُحِبُّ فِعْلِ الخَيرِ سَعِيدٌ.
٢٧. نَزَلَ المَطَرُ عَلَى حِيْنِ الفَلاَّحُ قانِطٌ.

b. Put signs:

١. الصلاة الصلاة.
٢. العلم والعمل.
٣. إياك إياك والنميمة.
٤. إياكم ان تكذبوا.
٥. نحن العرب أشجع الناس.
٦. ذهبوا هم أنفسهم.
٧. اعتكفت أسبوعا كله.
٨. خالد قرأ هو الكتاب.
٩. اختصم الرجلان كلاهما.
١٠. الجد فانه طريق النجاة.
١١. ما برح المريض نائما.
١٢. اسكت مادام السكوت نافعا.
١٣. ما زال في الحديقة زوار.
١٤. أضحى الدواء قيمته مرتفعة.
١٥. المُتْقِنُو أعمالهم رابحون.
١٦. رجعت حين انقطع المطر.

c. Translate into Arabic.

1. The president was himself present to welcome the guests.
2. I myself paid the money to your brother.
3. I will never never cheat anyone.
4. Did anyone ever hit you, yourself?
5. The fever has gone but the patient continues to be weak.
6. You must thank the man who helped you.
7. The heat is still scorching.
8. Beware of dissension.
9. Unity, you must observe unity.
10. Mind the way, the way.
11. We the leaders of thought are sincere.
12. They came when the wind was blowing hard.
13. Don't talk before you think.
14. Read the book when you get time.

d. Read and translate:

١. وَ أَوْصَانِي بِالصَّلوٰةِ وَالزَّكَاةِ مَا دُمْتُ حَيّاً. [٣١:١٩]
٢. قَالُوا تَاللَّهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ حتّى تَكُونَ حَرَضاً. [٨٥:١٢]
٣. لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. [الحديث]
٤. فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا. [١٣:٩١]
٥. إِنَّهُمْ كَانُوا قَومَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ. [٧٧:٢١]
٦. وَلَوشَاءَ رَبُّكَ لآمَنَ مَنْ فِي الأرْضِ كُلُّهُمْ جَمِيْعاً. [٩٩:١٠]
٧. إِيَّاكُمْ وَالتَّمَادُحَ فَإِنَّهُ الذَّبْحُ. [ابن ماجة:١٢٣٢]
٨. كُنْتُمْ أعْداءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً. [١٠٣:٣]
٩. كِلْتَا الجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنهُ شَيئاً. [٣٣:١٨]

١٠. لا يَزْنِى الزَّانِى حِينَ يَزْنِى وَهُوَ مُؤْمِنٌ وَلا يَشْرَبُ الخَمْرَةَ
جِينَ يَشْرَبُهَا وَهُوَ مُؤمِنٌ. [الحديث]

Vocabulary

Text:

(س)تَلِفَ	to perish	جِدَال	discussion
(ن) صَدَرَ	to issue,proceed	(ض) صَارَ	to become
حَفلُ التَخَرُّج	convocation ceremony	اَلتَّبَرُّج	display of charms
		الإِسْرَاف	extravagence
تَجْدِيد	renewal	شِعَار	distinction,sign
اَلْمُرَشَّح	the candidate	ضَبَاب	cloud of smoke, fog
(أَصْوَات)صَوْت	vote		
نَاخِب	voter	قَارِس	chilly
اَلتِّمْسَاح	alligator	ثَائِرٌ	spreading
(ن)بَاحَ	to disclose	صَانِعُ الْمَعْرُوفَ	doer of good
حَذَارِ	beware	(خَصْلَةٌ) خِصَالٌ	habits
مُتَأَلِّمٌ	feeling pain	مَفقُودٌ	lost
مُشْرِقٌ	shining	بَلِيغٌ	eloquent
مُشْتَعِلٌ	burning,raging	لافِحَةٌ	scorching
اَلْمُنْصِف	fair,just	رَائِحَةٌ	smell
(ف),(ن)شَمَّ	to smell	(ن)ثَأَرَ	to rage
(ض)هَطَلَ	to pour down	كَافَأَ	to veward
غُبَار	dust	أَمْسَى	be in the evening
تَيَقَّظَ	to get up from, sleep	ظَلَّ	continue to
		مَا انْفَكَّ	continue to
أَضحَى	be at noon	مَافَتِئَ	continue to
مَابَرِحَ	continue to	مازالَ	continue to

Exercises:

a.	اَلنَّجْدَة	help	طَالَبَ	to demand
	حَقَّق	to realize	النِّفَاق	hypocricy
	عَامَّة	general public	ضَئِيلٌ	dim,weak

	أَجَلْ	yes	هَاطِلٌ	pouring, heavy rain
	مُرتَفِعَةٌ	raised	مُزْدَحِمَةٌ	crowded
	(ض)جَنَى	to sin, commit crime	(على)أَشْفَقَ	to sympathize, feel compassion
	قَانِطٌ	despondent		
b.	النَّمِيمَة	salander	إِخْتَصَمَ	to quarrel
	إِعتَكَفَ	to be busy in prayer in a mosque	أَتْقَنَ	to do well, make perfect
			رَبَحَ	to profit
	(زَائِرٌ.s)زُوَّار	visitor	أَشْجَعُ	very brave
c.	cheat	(ن)خَانَ	leader	(قادة)قَائِد
	dissension	شِقَاقٌ	thought	الفِكْر
	unity	الإتِّحَاد	to take out	أَنْقَذَ
d.	حَرَضٌ	extremely ill	تَمادَحَ	to praise one another
	(رَقْبَةٌ.s)رِقابٌ	neck		
	السُّقْيَا	drink	أَلَّفَ	to unite
	سَوءٌ	evil	(ض)ظَلَّمَ	to lessen
	ذَبْحُ	to slaughter		

Lesson Thirty Six

Numbers

1. Simple Numbers(أعْداد)

In Arabic simple numbers are written as follows.

In digits:

١,٢,٣,٤,٥,٦,٧,٨,٩,١٠,١١,١٢,١٣,٢٠,٣٠,١٠٠,١٠٠٠

In words:

١. (١-١٠):

وَاحِدٌ إِثْنَان ثَلاثَةٌ أَرْبَعةٌ خَمْسَةٌ سِتَّةٌ سَبْعةٌ ثَمَانِيَةٌ
تِسْعَةٌ عَشَرَةٌ

٢. (١١-١٩):

أَحَدَعَشَرَ (١١)	إِثْنَاعَشَرَ (١٢)	ثَلاثَةَ عَشَرَ (١٣)
أَرْبَعَةَ عَشَرَ (١٤)	خَمْسَةَ عَشَرَ (١٥)	سِتَّةَ عَشَرَ (١٦)
سَبْعَةَ عَشَرَ (١٧)	ثَمانِيَةَ عَشَرَ (١٨)	تِسْعَةَ عَشَرَ (١٩)

٣. (٢٠-٩٩):

عِشْرُونَ (٢٠)	أَحَدٌ وَ عِشْرونَ (٢١)	إِثْنَانِ وَ عِشْرُونَ (٢٢)
ثَلاثَةٌ وَ عِشْرُونَ (٢٣) ...	....	تِسْعَةٌ وَعِشْرُونَ (٢٩)
ثَلاثُونَ (٣٠)	أَحَدٌ وَ ثَلاثُونَ (٣١)	إِثْنَانِ وَثَلاثُون (٣٢)
ثَلاثَةٌ وَثَلاثُونَ (٣٣)	... .	.... تِسْعَةٌ وَ تِسْعُونَ (٩٩)

٤. عُقُود:

عِشْرُونَ (٢٠)	ثَلاثُونَ (٣٠)	أَرْبَعُونَ (٤٠)
خَمْسُونَ (٥٠)	سِتُّونَ (٦٠)	سَبْعُونَ (٧٠)
ثَمانُونَ (٨٠)	تِسْعُونَ (٩٠)	

٥. (١٠٠......):

مِائَةٌ (١٠٠)	مِئَتَانِ (٢٠٠)	ثَلاثُ مِائَةٍ (٣٠٠)
أَرْبَعُ مِائَةٍ (٤٠٠)	....	تِسْعُ مِائَةٍ (٩٠٠)

٦. (١,٠٠٠-١٠,٠٠٠):

أَلْفٌ (٤٠٠٠)	أَلْفَانِ (٢٠٠٠)	ثَلاثَةُ آلافٍ (٣٠٠٠)

أَرْبَعَةُ آلافٍ (٤٠٠٠) .... عَشَرَةُ آلافٍ (١٠٠٠٠)

٧. (١١,٠٠٠ ـ ٩٩,٠٠٠):

أَحَدَ عَشَرَ أَلْفاً (١١٠٠٠) إِثْنَا عَشَرَ أَلْفاً (١٢٠٠٠)

ثَلاثَةَ عَشَرَ أَلْفاً (١٣٠٠٠) أَرْبَعَةَ عَشَرَ أَلْفاً (١٤٠٠٠)

خَمْسَةَ عَشَرَ أَلْفاً (١٥٠٠٠) تِسْعَةٌ وَتِسْعُونَ أَلْفاً (٩٩٠٠٠)

٨. (١٠٠,٠٠٠ ـ ١٠٠٠,٠٠٠):

مِائَةُ أَلْفٍ (١٠٠,٠٠٠) أَلْفُ أَلْفٍ او مِلْيُونٌ (١٠٠٠,٠٠٠)

2. With the Objects Numbered (الْمَعْدُود)

When the numbers are used with their objects the following rules are observed:

a. In case of one and two:

The number comes after its object, and follows it in gender and case. For example:

رَجُلٌ وَاحِدٌ رَجُلاً وَاحِداً إِمْرَأَةٌ وَاحِدَةٌ إِمْرَأَةٌ واحدةٌ

رَجُلانِ اثْنَانِ رَجُلَينِ اثْنَيْنِ إِمْرَأَتَانِ اثْنَتَانِ إِمْرَأَتَينِ اثْنَتَيْنِ

b. Three to ten:

- The number is opposite in gender to the object, and
- The object is plural and genitive (*muḍāf ilayhī*)

For example:

أَرْبَعَةُ أَولادٍ أَرْبَعُ بَنَاتٍ سَبْعَةُ بِلَادٍ عَشْرُ مُدَنٍ

c. Eleven to ninety nine:

- The object is singular and accusative.
- When the first part of the number is one or two it agrees with the gender of the object.
- In the rest, from three to nine, the number is opposite in gender to the object.
- The *'uqūd:* twenty, thirty, forty, etc. are same for both the genders.

For example:

أَحَدَ عَشَرَ يَوْماً إِحْدَى عَشْرَةَ لَيلَةً

إِثْنَا عَشَرَ يَوْماً	إِثْنَتَا عَشْرَةَ لَيلَةً
ثَلاثَةَ عَشَرَ يَوْماً	ثَلاثَ عَشْرَةَ لَيلَةً
تِسْعَةَ عَشَرَ يَوْماً	تِسْعَ عَشْرَةَ لَيلَةً
عِشْرُونَ يَوماً	عِشْرُونَ لَيلَةً
أَحَدٌ وَعِشْرُونَ يوماً	إِحْدَى وَعِشْرُونَ لَيلَةً
إِثْنَانِ وَعِشْرُونَ يَوماً	إِثْنَتَانِ وَعِشْرُونَ لَيلَةً
ثَلاثَةٌ وَعِشْرُونَ يَوماً	ثَلاثٌ وَعِشْرُونَ لَيلَةً
ثَلاثُونَ يَوماً	ثَلاثُونَ لَيْلَةً
تِسْعَةٌ وَتِسْعُونَ يَوماً	تِسْعٌ وَتِسْعُونَ لَيلَةً

d. One hunderd, two hunderd, three hundred .... two thousand:

- The object is singular and genitive (*mudāf ilayhī*).
- For one hundred and two hundred, we have مِائَة or مِئَتَا; for three hundred upto nine hundred we have ثَلاثُ , أَرْبَعُ etc. with مِائَة as its genitive (*mudaf ilayhi*) for both the genders.

For example:

مِائَةُ طَالِبٍ	مِائَةُ طَالِبَةٍ	مِئَتَا طَالِبٍ	مِئَتَا طَالِبَةٍ
ثَلاثُ مِائَةِ طالبٍ		ثَلاثُ مِائَةِ طَالِبَةٍ	
تِسْعُ مِائَةِ طَالِبٍ		تِسْعُ مِائَةِ طَالِبَةٍ	
أَلْفُ طَالِبٍ		أَلفُ طَالِبَةٍ	
أَلْفَا طَالِبٍ		أَلْفَا طَالِبَةٍ	

e. Three thousand ..... ninety thousand

- The word أَلْفٌ (follows the same rules which have been stated in (a), (b) and (c) about the object numbered.
- The object itself is used in singular and as *majrūr*, and its gender makes no difference in the number.

For example:

ثَلاثَةُ آلافِ يَومٍ أَو لَيلَةٍ .... عَشَرَةُ آلافِ يَومٍ أَو لَيْلَةٍ

أَحَدَ عَشَرَ أَلْفَ يَومٍ أَو لَيْلَةٍ .... عِشْرُونَ أَلْفَ يَومٍ أَو لَيلَةٍ

تِسْعَةٌ وَتِسْعُونَ أَلْفَ يَومٍ وَلَيْلَةٍ

f. Million

أَلْفُ أَلْفِ يَومٍ أَو لَيْلَةٍ أَو مِلْيُونُ يَومٍ أَو لَيْلَةٍ

g. Mixed numbers

In mixed numbers the state of the object, its number and case, is determined by the last part of the number.

For example:

325 days is written as	ثَلاثُ مِائَةٍ وَخَمسَة وَعِشرونَ يَوماً
483 nights is written as	أَربَعُ مِائَةٍ وثَلاثٌ وَثَمَانُونَ لَيلَةً
5358 men is written as	خَمْسَةُ آلافٍ وثَلاثُ مِائَةٍ وَثمانِيَةٌ وَخَمسونَ رَجُلاً

3. Signs of the Numbers

1. Composite numbers, namely, from أَحَدَ عَشَرَ to تِسْعَةَ عَشَرَ are *mabnī*, with *fatḥah* at the last letters.
2. All other numbers decline, which include
   a. وَاحِدٌ/وَاحِدَةٌ and اِثْنَانِ/اِثْنَتَانِ
   b. ثلاثٌ/ثَلاثةٌ upto عَشْرٌ/عَشَرَةٌ
   c. عِشْرُونَ , ثَلاثُونَ and other عُقود
   d. مِائَةٌ , مِئَتَانِ , أَلفٌ , مِلْيُونَ

   For example:

جَاءَ رَجُلٌ واحدٌ	رَأيتُ رَجُلاً واحداً	هذا مالُ رَجُلٍ واحدٍ
جاءَ رَجُلانِ اثْنانِ	رَأيتُ رَجُلَينِ اثْنَينِ	هذا مالُ رَجُلَينِ اثْنَينِ
جاءَ ثَلاثَةُ رِجَالٍ	رَأيتُ ثَلاثَةَ رِجَالٍ	هذا مالُ ثَلاثَةِ رِجَالٍ
جاءَ عِشرونَ رَجُلاً	رَأيتُ عِشْرِينَ رَجُلاً	هذا مالُ عِشْرِينَ رَجُلاً
جاءَ مِائَةُ رَجُلٍ	رَأيتُ مِائَةَ رَجُلٍ	هذا مالُ مائَةِ رَجُلٍ
جَاءَ أَربَعُ مِائَةِ رَجُلٍ	رَأيتُ أَربَعَ مِائَةِ رَجُلٍ	هذا مالُ أَربعِ مِائَةِ رَجُلٍ

4. Ordinal Numbers

- (المذكر): أوّل ثَانى ثَالِث رَابِع خَامِس سَادِس سَابِع ثَامِن تَاسِع عَاشِر
  (المونث): أُولَى ثَانِيَة ثَالِثَة رابِعة ...... عَاشِرَة
- حَادِى عَشَرَ/ حَادِيَة عَشْرَة ثَانى عَشَر / ثَانِيَةَ عَشْرَة
  ثالث عَشَر/ثالِثة عَشْرَة .... تَاسِع عَشَر / تَاسِعَة عَشْرَة

- حَادِى وعِشْرُون / حَادِيَة وعِشْرُون .... تَاسِع وتِسعون / تَاسِعَة وتِسْعُون

These numbers act as adjectives, and follow the noun they qualify in every manner. For example:

الطَّالبُ الْاَوَّلُ　　　الطَّالِبَةُ الحَادِيَةُ عَشْرَةَ

الدَّرسُ الثَّانِى والعِشْرُون　　　الحِكَايَةُ الرَّابِعَةُ والثلَاثُونَ

وُلِدَ خَالِدٌ فى السَنَةِ الثَّالِثَةِ والسَّبْعِينَ وَتِسْعِ مِائَةٍ بَعدَ الأَلْفِ المِيلَادِيَةِ (سنة ١٩٧٣م)

Ordinal numbers are also used as construct, e.g.

زَيدٌ رابِعُ الأَوْلَادِ لِأَبَوَيهِ Zayd is the fourth child of his parents.

5. Parts and Fractions

- For half we have نِصْفٌ; for third to tenth we have numbers on the pattern of فُعْلٌ and فُعُلٌ For example:

ثُلْثٌ/ثُلُثٌ　رُبْعٌ/رُبُعٌ　خُمْسٌ/خُمُسٌ　..........　عُشْرٌ/عُشُرٌ

- Fractions are written in words as follows:

2/3 is written as ثُلُثَانِ , 3/4 is written as ثَلاثةُ أَرْبَاعٍ

5/11 is written as خَمْسٌ على أَحَدَعَشَرَ or خَمْسٌ مِن أَحَدَ عَشَر

- Unitarian, dual, trinitarian etc. are expressed in Arabic as:

عُشارِىٌّ ...... رُبَاعِىٌّ , ثُلاثِىٌّ , ثُنائِىٌّ , وَحْدَانِىٌّ

6. بِضْعٌ , نَيِّفٌ

- بِضْعٌ and بِضْعَةٌ indicate anything between three and nine. They come before the objects they indicate and are opposite to them in gender. For example:

عِنْدِى بِضْعَةُ أَقْلامٍ　I have some pens.

عِندى بِضْعٌ وعِشرونَ دُولاراً I have twenty and some dollars.

- نَيِّفٌ indicates any thing, masculine or feminine, between two *uquds*, and comes after its noun. For example:

عِندى ثَلاثُونَ دِرْهَماً وَنَيِّفٌ I have thirty dirhams and more.

7. Summary of the Grammar

1. In case of one or two, the number comes after object and follows it. The object in singular or in dual is enough for the purpose; the number is mentioned only for emphasis.

2. From three onwards, the number comes before the object. Upto ten it is opposite in gender to the object which is plural and *majrur*.

3. From eleven to ninety nine the object is singular and *manṣub*, and the number is opposite of it in gender, except that the first part of the number, when one or two, follows the object in gender.

   The *'uqud*, twenty, thirty, forty etc. are same for both the genders.

4. In the case of hundred, two hundred, three hundred upto two thousand the object is singular and *majrur*. The first part of the number from three to nine is opposite of the object in gender, but the second part مِئَة is same for both the genders, and it is *majrūr*.

5. In the case of three thousand upto ninety nine thousand the word ألف for thousand follows the same rules as those mentioned for the object in (1), (2) and (3). The object itself is used in singular and as *majrūr*, its gender does not affect the number.

6. Million is written as أَلْفُ أَلْفٍ or مِلْيُونٌ with the object in the genitive.

7. In mixed numbers the case and number of the object is determined by the last part of the number.

8. Composite numbers: إحدى عشر to تسعة عشر are *mabni*, all other numbers decline.

9. Ordinal numbers function as adjectives.

10. Parts of a number are formed on the pattern of فُعْلٌ and فُعُلٌ.

11. بِضْعٌ indicates any thing between three and nine, and نَيِّفٌ indicates anything between two *'uquds*.

Exercises 36

a. Write the following numbers in words:

15, 27, 31, 45, 52, 70, 98, 102, 116, 141, 172, 200, 211, 289, 300, 403, 1362.

b. Translate into English.

١. ثلاثَةُ أولاد.
٢. أربَعُ بناتٍ.
٣. أحدَ عشرَ كوكباً.
٤. إثنَتا عَشْرَةَ سَنَةً.
٥. خَمْسَةَ عَشَرَ قلَماً.
٦. ثَمانِىَ عَشْرَةَ شَجَرَةً.
٧. عِشْرُونَ طَالباً.
٨. إثنَتَانِ وعِشْرُونَ طالِبَةً.
٩. سَبعةٌ وثَلاثُونَ بَيْتاً.
١٠. تِسْعٌ وخَمْسُونَ قَرْيَةً.
١١. مِائَةُ كتابٍ.
١٢. ثلاثُ مائةِ امْرَأةٍ.
١٣. أَلْفُ وَلدٍ.
١٤. أربَعةُ آلافِ رَجُلٍ.
١٥. إثْنَا عَشَرَ أَلْفَ طَالبٍ.
١٦. ثلاثَةَ عَشَرَ ألفَ طَالِبَةٍ.
١٧. مِائَةُ أَلْفِ كِتَابٍ.
١٨. ألفُ أَلْفِ صَفْحَةٍ.

c. Translate into Arabic.

1. Four chairs.
2. Six tables.
3. Eleven boys.
4. Twelve girls.
5. Thirty four books.
6. Forty six pages.
7. Seventy two months.
8. Eighty five years.
9. Sixty doors.
10. Fifty windows.
11. Hundred six houses.
12. Hundred nine gardens.
13. Hundred twelve mosques.
14. Hundred forty three schools.
15. Three hundred men.
16. Four hundred women.
17. Thousand dirhams.
18. Two thousand pounds.
19. Five thousand riyals.
20. Eleven thousand rupees.
21. One thousand two hundred thirty nine horses.
22. Thirteen thousand five hundred sixty three cars.
23. Hundred thousand tanks.
24. One million forty thousand six hundred seventy eight soldiers.
25. Three million eighty thousand nine men.

d. Put signs:

١. إن الهكم إله واحد.
٢. ليلة القدر خير من الف شهر.
٣. إنى رأيت أحد عشر كوكبا.
٤. فانفجرت منه اثنتا عشرة عينا.
٥. ألم تر إلى الذين خرجوا من ديارهم وهم ألوف.
٦. الزانية والزانى فاجلدوا كلّ واحد منهما مائة جلدة.

e. Read and translate into English:

١. الطَّلاقُ مَرَّتانِ فَإمْساكٌ بِمَعْرُوفٍ أَوْ تَسْرِيْحٌ بِإحْسَانٍ. [٢:٢٢٩]
٢. إنّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْراً فِى كِتَابِ اللَّهِ. [٩:٣٦]
٣. وَكَانَ فى المَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى الأَرْضِ وَلاَ يُصْلِحُونَ. [٢٧:٤٨]
٤. غُلِبَتِ الرُّومُ فى أَدْنَى الأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِى بِضْعِ سِنِينَ. [٣٠:٢-٣]
٥. وَاللَّهِ إنّى لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إلَيهِ فى الْيَومِ أَكْثَرَ مِن سَبْعِيْنَ مَرَّةً. [البخارى]
٦. طَعَامُ الْوَاحِدِ يَكْفِى الاثْنَينِ وَطَعامُ الاِثْنَينِ يَكفى الأَرْبَعَةَ وَطَعامُ الأَرْبَعَةِ يَكْفِى الثَّمَانِيَةَ. [مسلم]
٧. مَا شَبِعَ آلُ مُحَمَّدٍ (ص) مُنْذُ قَدِمَ المَدِيْنَةَ مِنْ طَعَامِ البُرِّ ثَلاثَ لَيَالٍ تِبَاعاً حَتَّى قُبِضَ. [الحديث]
٨. صَلاةُ الرَّجُلِ فى جَمَاعَةٍ تَزِيدُ عَلَى صَلاتِهِ فى سُوقِهِ وَبَيْتِهِ بِضْعاً وَعِشْرِينَ دَرَجَةً. [متفق عليه]
٩. أَحَبُّ الصَّلاةِ إلَى اللَّهِ صَلاةُ داودَ وأَحَبُّ الصِّيَامِ إلَى اللَّهِ صِيَامُ دَاودَ كانَ يَنامُ نِصْفَ اللَّيلِ وَيَقُومُ ثُلُثَهُ وَيَنامُ سُدُسَهُ وَيَصومُ يَوماً وَيُفْطِرُ يَوماً. [متفق عليه]
١٠. مَنْ أَنْفَقَ نَفَقَةً فى سَبِيْلِ اللَّهِ كُتِبَ لَه سَبْعُمِائَةِ ضِعْفٍ. [الحديث]
١١. مَا يَكونُ مِنْ نَجْوَى ثَلاثَةٍ إلا هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إلا هُوَ سَادِسُهُمْ وَلا أَدْنَى مِنْ ذَلِكَ وَلا أَكْثَرَ إلا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا. [٥٨:٧]
١٢. كَانَ رَسُولُ اللَّهِ (ص) إذا دَخَلَ العَشَرُ الأَواخِرُ مِنْ رَمَضَانَ أَحْيَا اللَّيلَ كُلَّهُ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ المِئْزَرَ. [متفق عليه]

Vocabulary

Text:

	بِضْعٌ	some	نِصْفٌ	half
	نَيِّفٌ	more	مَلِيْوُن	million

Exercise:

c.	pound	جِنَيه	tank	دَبَّابَةٌ
	rupee	رُوبِيَة	soldier	جُنْدِيٌّ
d.	عَيْنٌ	spring	(ض)جَلَدَ	to lash
	انْفَجَرَ	burst out, gush forth		
e.	سَرَّحَ	to set free	(أَضْعَاف)ضِعْفٌ	times
	عِدَّةٌ	count	نَجْوَى	secret consultation
	تِبَاعاً	continuously	أَحْيَى	to raise to life,
	قُبِضَ	to die, literally to		keep alive
		be caught	رَهْطٌ	group
	المِئْزَر	the lower part of	أَيْقَظَ	to wake
		the dress, apron,	(ن)شَدَّ	tighten
		wrapper	جَدَّ	to strive earnestly
	اَلبُرُّ	wheat	أَكْثَر	more
	أَدْنَى	less		

Review Exercises - IX

a. Translate the following into English:

١. وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّها ثُمَّ عَرَضَهُم عَلَى الْمَلائِكَةِ. [٣١:٢]

٢. هُوَ الَّذِى أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِيْنِ الحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. [٣٣:٩]

٣. قالَ ربِّ بِمَا أَغْوَيْتَنِى لأُزَيِّنَنَّ لَهُمْ فِى الأَرْضِ وَلأُغْوِيَنَّهُم أَجْمَعِيْنَ. [٣٩:١٥]

٤. إِمَّا يَبْلُغَنَّ عِنْدَكَ الكِبَرَ أَحَدُهُمَا أَو كِلاهُما فَلاتَقُلْ لَهُمَا أُفٍّ وَلاتَنْهَرْهُمَا. [٢٣:١٧]

٥. قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِيْنَ حَتَّى يَرْجِعَ إِلَيْنَا مُوْسَى. [٩١:٢٠]

٦. وَلَو شَاءَ رَبُّكَ لَجَعلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزالُونَ مُختَلِفِينَ. [١١٨:١١]

٧. فَأَيَّدْنَا الَّذينَ آمَنُوا عَلى عَدُوِّهِم فَأَصْبَحُوا ظَاهِرِينَ. [١٤:٦١]

٨. وَمِنْهم مَن إِنْ تَأْمَنْهُ بِدِيْنارٍ لَا يُؤَدِّهِ إِلَيك إِلا مَا دُمتَ عَلَيهِ قائِماً. [٧٥:٣]

٩. وَيُرِيكُم آياتِهِ فأَىَّ آياتِ اللَّهِ تُنكِرُونَ. [٨١:٤٠]

١٠. يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُم إِنَّ زَلزَلَةَ السَّاعَةِ شَىءٌ عَظِيمٌ. [١:٢٢]

١١. إِنَّا أَرْسَلنَا عَلَيهم رِيْحاً صَرْصَراً فى يَومِ نَحسٍ مُستَمِرٍّ. [١٩:٥٤]

١٢. وَأُوْحِىَ إِلَى نُوحٍ أَنَّه لَن يُؤمِنَ منْ قومِكَ إِلّا من قَدْ آمنَ. [٣٦:١١]

١٣. وما تُقَدِّموا لِأنفسِكُم مِن خيرٍ تَجِدوهُ عِنْدَ اللّهِ هُوَ خَيراً وَأَعْظَمَ أَجراً. [٢٠:٧٣]

١٤. قالَ رجُلٌ يا رَسولَ اللّهِ أَىُّ العِبادِ أَحبُّ الى اللّهِ ؟ قال : أَنفعُ النّاسِ لِلنَّاسِ. قالَ أَىُّ الأَعمَالِ أَحَبُّ الى اللّهِ ؟ قالَ :

سُرُورٌ تُدْخِلُهُ على مُسلِمٍ أو كُرْبَةٌ تَكْشِفُها عَنهُ. [الألْبَانى : الأحاديث الصحيحة:٩٠٣]

١٥. فَرَضَ عُمَرُ بنَ الخَطَّابِ رَضِىَ اللَّهُ عَنْه لِلْمُهَاجِرينَ الأوَّلِينَ أربَعَةَ آلافٍ وفَرَضَ لِابنِهِ ثَلاثةَ آلافٍ وَخَمْسَ مائةٍ. فَقِيلَ له هُو مِن الْمُهَاجِرِينَ فلِمَ نَقَصْتَهُ ؟ فَقَالَ : إنّما هَاجَرَ بِهِ أَبُوهُ. يَقولُ ليسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ. [البخارى]

١٦. إنّ اللّه كَتَبَ الحَسناتِ وَالسَّيِّئاتِ ثم بَيّنَ ذلكَ. فَمن هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْها كَتَبَها اللّه تَبَارَكَ وَتَعَالَى عنده حَسَنَةً كاملةً. وَإنْ هَمَّ بِها فعَمِلَها كتبها الله عَشْرَ حَسَنَاتٍ إلى سَبْعِمائَةِ ضِعْفٍ إلى أضْعَافٍ كَثِيْرةٍ. وإنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَها الله عنده حسَنةً كامِلةً. وَإنْ هَمَّ بها فَعَمِلَها كَتَبَها اللّهُ سَيِّئَةً واحِدَةً. [متفق عليه]

b. Put signs:

١. المعاونة فى الحق ديانة والمعاونة فى الباطل خيانة.

٢. خير المواهب العقل وشر المصائب الجهل.

٣. المخذول من كانت له إلى اللئام حاجة.

٤. المرء على دين خليله فلينظر أحدكم من يخالل.[ابوداؤد : ٤٧٣٣]

٥. ليس شئ خيرا من ألف مثله الا الإنسان. [الجامع الصغير: ٢٧٣]

٦. ما وقى به المرء عرضه فهوله صدقة. [الدار القطنى : ٢٨:٣]

٧. إياك وكثرة الضحك فإنه يميت القلب. [الترمذى]

٨. ذنبان لا يغفران ويعجل لصاحبهما العقوبة : البغى وقطيعة الرحم. [ابن ماجة : ١٤٠٨]

٩. قال بعض الحكماء: الحوائج تطلب بالعناء وتدرك بالقضاء. [عيون الاخبار: ١٢٢:٣]

١٠. طالب الدنيا كشارب ماء البحر الذى كلما ازداد شربا ازداد عطشا.[كليلة ودمنه]

١١. قال الحسن البصرى رحمه اللّه : من لم يكن كلامه حكما فهو لغو ' ومن لم يكن سكوته تفكرا فهو سهو ' ومن لم يكن فكره اعتبارا فهو لهو. [الا مثال والحكم للماوردى : ١٤٠]

١٢. أول خطبة خطبها النبى (ص) بمكة حين دعا قومه : إن الرائد لا يكذب أهله ، والله لو كذبت الناس جميعا ما كذبتم ، ولو غررت الناس جميعا ما غررتكم ، والله الذى لا إله الا هو إنّى لرسول اللّه إليكم خاصّة وإلى الناس كافّة ، والله لتموتنّ كما تنا مون ، ولتبعثنّ كما تستيقظون ، ولتحاسبنّ بما تعملون ، ولتجزؤن بالإحسان إحسانا وبالسوء سوءا ، وإنها لجنّة أبدا أوالنار أبدا. [جمهرة خطب العرب : ١:٥١]

c. Translate the following Quranic piece:

١٦. يَسْئَلونَكَ عَنِ الشَّهْرِ الحَرَامِ قِتَالٍ فيهِ قُلْ قِتَالٌ فيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبيلِ اللَّهِ وَكُفْرٌ بِهِ والْمَسْجِدِ الْحَرَامِ وإخْراجُ أَهْلِهِ أَكْبَرُ عِنْدَ اللَّهِ ، وَالْفِتْنَةُ أَكْبَرُ مِنَ القَتْلِ ، وَلا يَزَالُونَ يُقَاتِلُونَكُمْ حَتّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إنِ اسْتَطَاعُوا ، وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَاولَئِكَ حَبِطَتْ أعْمَالُهم فِى الدُّنْيا وَالآخِرَةِ وَأُولٰئِكَ أَصْحابُ النَّارِ هُمْ فِيهَا خَالدونَ. إنَّ الَّذينَ آمَنوا وَالَّذينَ هَاجَروا فى سَبيلِ اللَّهِ أُولٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللّٰهُ غَفُورٌ رَّحِيمٌ. يَسْئَلُونَكَ عَنِ الخَمْرِ وَالْمَيْسَرِ قُلْ فِيهِما إِثْمٌ كَبِيرٌ وَمَنافِعُ لِلنّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِما ، وَيَسئَلونَكَ ماذا يُنفِقونَ ، قُلِ : الْعَفْوَ، كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الآياتِ لَعَلَّكُمْ تَتَفَكَّرونَ فى الدُّنيا والآخِرةِ. وَيَسْئَلونكَ عنِ الْيَتامَى قُل إِصْلاحٌ لهم خَيرٌ ، وَإِنْ تُخالِطُوطم فَإِخوانُكم ، وَاللّٰه يَعلمُ المُفْسِدَ مِنَ المُصْلِحِ ، وَلَو شَاءَ اللَّهُ لأَعْنَتَكُمْ إِنَّ اللَّهَ عَزيزٌ حَكيمٌ. وَلاَ تَنْكِحُوا المُشْرِكَاتِ حَتَّى يُؤمِنَّ وَلَامَةٌ مُؤمِنَةٌ خَيرٌ مِنْ مُشْرِكَةٍ وَلَو أَعْجَبَتْكُمْ ، وَلا تُنْكِحوا الْمُشْرِكينَ حَتَّى يُؤمِنُوا ، وَلَعَبْدٌ مُؤمِنٌ خَيرٌ مِنْ مُشْرِكٍ وَلَو أَعْجَبَكُمْ. أُولَئِكَ يَدْعُونَ إِلَى النّارِ وَاللَّهُ يَدْعُوا إِلَى الجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ، وَيُبَيِّنُ آياتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرونَ. [٢:٢١٧-٢٢١]

d. Read and translate these hadiths:

١. روى عن ابن مسعود رضى الله عنه أنّ رسول اللّه (ص) قال : ما من نبىّ بعثه الله فى أمّة قبلى إلا كان له من امّته

حواريّون وأصحاب يأخذون بسنّته ويقتدون بأمره. ثمّ إنّها تخلف من بعد هم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون. فمن جاهدهم بيده فهو مؤمن ' ومن جاهدهم بقلبه فهو مؤمن ، ومن جاهدهم بلسانه فهو مؤمن ، وليس وراء ذلك من الإيمان حبّة خردل. [مسلم]

٢. قال واصلة بن معبد رضى اللّه عنه : أتيت رسول اللّه (ص) فقال : جِئت تسأل عن البِرّ ؟ قلت : نعم فقال : استفت قلبك. البِرّ ما اطمئنّت اليه النّفس واطمأنّ إليه القلب والإثم ما حاك فى النّفسِ وتردّد فى الصّدر وإن أفتاك النّاس وأفتوك. [مسند احمد]

٣. قال معاذ رضى اللّه عنه : بعثنى رسول اللّه (ص) فقال : إنّك تأتى قوما من أهلِ الكتابِ فادعهم الى شهادة أن لا اله الا اللّه وأنّى رسول اللّه فإن هم أطاعوكَ لذلكَ فأعلمهم أن اللّه قد افترض عليهم خمس صلوات فى كلّ يوم وليلة. فإن هم أطاعوا لذلك فأعلمهم أن اللّه قد افترض عليهم صدقة تؤخذ من أغنياء هم فتردّ على فقراء هم. فإن هم أطاعوا لذلك فإيّاك وكرائم أموالهم. واتّقِ دعوة المظلومِ فإنّه ليس بينه وبين اللّه حجاب. [متفق عليه]

e. Translate the following piece:

الجامعُ الأُمَوىُّ هو أَعظمُ مساجدِ الدّنيا احتِفا لا وَأتقَنُها صِنا عَةً وَأَبْدَعُها حُسناً وَبَهْجَةً وَكَمالاً. وَلا يُعْلَمُ لَهُ نَظيرٌ، وَلا يُوجَدُ له شبيهٌ. وكان الّذى تَولّى بِنائَه وإتقانَهُ أميرُ المؤمنينَ الوليدُ بن عبدالمَلِكِ ابنِ مَرْوانَ. ووَجّه إلى مَلِكِ الرّومِ بالقُسْطَنْطِنيَةِ يأمُرُهُ أن يَبعثَ له الصُّنّاعَ فبعثَ إليه إثنى عشرَ ألفَ صانِعٍ وكانَ موضِعَ المَسْجِدِ كَنِيْسَةُ قَدِيْمَةٌ لِلرُّومِ وقد زُيِّنَ هذا المسجِدُ بِفُصوصِ الذَّهبِ المَعْروفَةِ بِالْفُسَيْفِسَاءِ تُخالِطُها أنواعُ الأَ صبِغَةِ الغَرِيبْةِ الحُسْنِ. وَذَرْعُ الْمَسْجِدِ فى الطُّولِ مِنَ الشَّرْقِ إِلَى الغَرْبِ مائَتَاخُطْوَةٍ، وَهِىَ ثَلاثُ مِائَةِ ذِرَاعٍ. وَعَرْضُه مِنَ القِبْلَةِ إِلَى الْجَوفِ مِائَةٌ وَخَمْسٌ و ثَلاَثوُنَ خُطْوَةٌ، وَهِىَ مِائَتَا ذِرَاعٍ. [ابن بطوطة]

Vocabulary

a.	(ض)عَرَضَ	to present	أَظْهَرَ	to make dominant
	أَغْوىَ	to mislead	(ف)نَهَرَ	to scold
	ظاهِرٌ	open, victorious dominant	زَيَّنَ	to adorn, beautify
			(ض)فَرَضَ	attocate, anjoin
	أَدْخَلَ	to enter (tr.)	(ن)هَمَّ	to intend
	رِيحٌ صَرْصَرٌ	violent cold wind	تَعالَى	to be high
	كُرْبَةٌ	affliction, trouble	سُرُورٌ	joy
	(ض)كَشَفَ	to remove the veil	نَحْسٌ	ominous
			مُسْتَمِرٌّ	continuous, abiding
b.	عَاوَنَ	to help	عِناءٌ	effort
	دِيانَةٌ	religious practice	قَضَاءٌ	demand
	خِيَانَةٌ	deception, perfidy	حُكْمٌ	wise talk
	(مَواهِبُ)مَوهَبَةٌ	talent	لَغْوٌ	nonsense
	خَالَلَ	to befriend	سُكوتٌ	silence
	عُقُوبَةٌ	punishment	تَفَكُّر	to reflect, think
	أَمَاتَ	to kill	سَهْوٌ	mistake
	إِعْتِبَارٌ	to learn lesson	لَهْوٌ	play
	البَغْىُ	transgression	الرَّائِدُ	reconnoitre
	قَطِيعَةُ الرَّحْم	breaking from the relatives	(ن)غَرَّ	to cheat
			كَافّة	all
	خَاصَّةٌ	particularly	عَامَّةٌ	generally
	(لِئَام)لَئِيمٌ	mean		
c.	صَدٌّ	obstruction	المَيْسِر	gambling
	(يَتامَى,أيتامٌ)يَتيمٌ	orphan	خَالَطَ	to mix
	أَعْنَتَ	to put to difficulty	أَمَةٌ	slave girl
d.	حَوارِيٌّ	disciple, follower	أَمْسَكَ عن	to abstain
	إِقْتَدَى	to follow	إِسْتَفْتَى	to seek legal

أَفْتَى	to give legal opinoin		opinion
حَبَّةُ خَرْدَلٍ	grain of mustard	(ن)حَاكَ	to pinch
تَرَدَّدَ	to come and go	كَرِيمَةُ الأَمْوالِ	best of the goods
اِفْتَرَضَ	to obligate	(خُلُوف) خَلْف	successor
e. اِحْتِفالٌ	gathering	صِناعَةٌ	construction
أَتْقَن	more perfect	أَبْدَعُ حُسْناً	extremely
بَهْجَةٌ	splendour		beautiful
نَظِيرٌ	like, equal	وَجَّهَ	to direct
جَامِعٌ	big masque	تَوَلَّى	take charge
(صُنَّاع)صانِعٌ	mason	(فَصٌّ.s)فُصُوصٌ	gems
فُسَيْفِسَاء	mosaic	(أَصْبِغَة)صِبْغَةٌ	colour
شَبِيهٌ	similar, like	الطُّول	length
ذَرْعٌ	measure	عَرْض	breadth
جَوْف	interior, centre	(خُطىً) خُطْوَة	step,
(أَذرُع)ذِرَاعٌ	arm, cubit,	(أنواع) نَوْعٌ	kind, specie
خالَطَ	to combine, mix		

TEST PASSAGES

Read and translate the following passages. Consult a dictionary for new words.

١ـ من القرآن الكريم

ا. سَبَّحَ لِلَّهِ مَا فِى السَّموٰاتِ وَمَا فِى الأَرضِ ـ وَهُوَ الْعَزِيزُ الْحَكِيمُ ـ يآيُّهاالّذين آمَنُوا لِمَ تَقُولُونَ مَا لا تَفْعَلُونَ. كَبُرَ مَقْتاً عِند اللَّهِ أَنْ تَقُولُوا مَالا تَفعَلونَ ـ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقاتِلُونَ فِى سَبِيلِهِ صَفّاً كَأَنَّهم بُنْيانٌ مَّرْصُوصٌ ـ وَإِذْ قَالَ مُوسىٰ لِقَومِهِ يَاقَومِ لِمَ تُؤذُونَنِى وَقَدْ تَعْلَمُونَ أَنِّى رَسُولُ اللّهِ إِلَيكُمْ ـ فَلَمَّا زَاغُوا أزاغَ اللّهُ قُلُوبَهُمْ وَاللّهُ لا يَهْدِى الْقَومَ الْفَاسِقِينَ ـ وَإِذْ قالَ عِيسَى ابْنُ مَرْيَمَ يَابَنِى إِسْرَاءِيْلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقاً لِّمَا بَينَ يَدَىَّ مِنَ التَورَاة وَمُبَشِّراً بِرَسُولٍ يَّأْتِى مِنْ بَعْدِى اسْمُهُ أَحْمَدُ فَلَمَّا جَآءَ هُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ـ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الإِسْلامِ ' وَاللّه لا يَهْدِى الْقَومَ الظَّالِمِينَ ـ يُرِيدونَ لِيُطْفِئُو نُورَ اللَّهِ بِأَفْواهِهِمْ وَاللّهُ مُتِمُّ نُورِهِ وَلَو كَرِهَ الْكَافِرُونَ ـ هُوَالَّذِى أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّه وَلَو كَرِهَ الْمُشْرِكُونَ ـ [٦١:١–٩].

ب. وَقَضَى رَبُّكَ أَلاّ تَعبُدُوا اِلاّ إِيّاهُ وَبِالْوَالِدَينِ إِحْسَاناً إِمّا يَبْلُغَنَّ عِندكَ الكِبَرَ أَحَدُهُما أَو كِلٰهُما فَلا تَقُلْ لَهُما أُفٍّ وَلا تَنْهَرْهُما وَقُل لَهُما قَولاً كَرِيماً ـ وَاخْفِضْ لَهُما جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُما كَمَا رَبَّيَانِى صَغِيراً ـ رَبُّكُم أَعلَمُ بِمَا فِى نُفُوسِكُم إِنْ تَكُونُوا صالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُوراً ـ وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلا تُبَذِّرْ تَبْذِيراً ـ إِنَّ الْمُبَذِّرِينَ كانُوا إِخْوَانَ الشَّيَاطِينِ ' وَكَانَ الشَّيطَانُ لِرَبِّهِ كَفُوراً ـ وَإِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَـاءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوها فَقُلْ لَهُمْ قَولاً مَّيسُوراً ـ وَلا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوماً مَّحْسُوراً ـ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ـ إِنَّهُ كانَ بِعِبَادِهِ خَبِيراً بَصِيراً ـ وَلا تَقتُلُوا أَولادَكم خَشْيَةَ إِمْلاقٍ ' نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كانَ خِطْأً كَبِيراً ـ وَلاتَقْرَبُوا الزِّنَى إِنَّهُ كانَ فَاحِشَةً وَسآءَ سَبِيلاً ـ وَلا تَقتُلُوا النَّفْسَ الَّتِى حَرَّمَ اللَّهُ الاّ بِالْحَقِّ ' وَمَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَناً فَلا يُسْرِفْ فِى الْقَتْلِ '

إِنَّهُ كانَ مَنْصُوراً- وَلا تَقْرَبُوا مالَ الْيَتِيمِ إِلّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ- وَأَوْفُوا بِالْعَهْدِ ' إِنَّ العَهْدَ كانَ مَسْئُولاً- وَأَوفُوا الْكَيلَ إِذَا كِلْتُمْ ' وَزِنُوا بِالْقِسْطَاسِ المُسْتَقِيمِ ' ذَلِكَ خَيرٌ وَأَحسنُ تأويلاً- ولا تَقْفُ ما لَيسَ لَكَ بِهِ عِلمٌ ' إِنَّ السَّمْعَ والبَصَرَ وَالْفُؤادَ كُلُّ أُولئِكَ كانَ عنهُ مسئُولاً- وَلا تَمْشِ فِي الأَرْضِ مَرَحاً ' إِنَّكَ لَنْ تَخْرِقَ الارْضَ وَلَنْ تَبْلُغَ الجِبَالَ طُولاً- كُلُّ ذَلِكَ كانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْروهاً- ذلكَ مِمّا أَوحَى إِلَيكَ رَبُّكَ مِنَ الحِكْمَةِ ' وَلا تَجْعَلْ مَعَ اللَّهِ إِلٰهاً آخَرَ فَتُلْقَى فى جَهَنَّمَ مَلُوماً مَّدْحُوراً- [٣٩.٢٣:١٧]

٢- خطبة لرسول الله صلى الله عليه وسلم

قال أبو سعيد الخدرى : لما اعطى رسول اللّه صلى اللّه عليه وسلم ما أعطى من تلك العطايا الكبار فى قريش وفى قبائل العرب ' ولم يكن فى الأنصار منها شئ ' وجد هذا الحىّ من الأنصار فى أنفسهم حتى كثرت فيهم القالة ' حتى قال قائلهم : لقى واللّه رسول اللّه صلى اللّه عليه وسلم قومه- فدخل عليه سعد بن عبادة فقال : يا رسول اللّه ! إن هٰذا الحىّ من الأنصار قد وجدوا عليك فى أنفسهم لما صنعت فى هذا الفئ الذى أصبت ' قسمت فى قومك وأعطيت عطايا عظاما فى قبائل العرب ' ولم يكن فى هذا الحى من الأنصار منها شئ- قال : فأين أنت من ذلك ياسعد- قال : يا رسول اللّه ! ما أنا إلا من قومى- قال : فاجمع لى قومك فى هذه الحظيرة- قال فجاء رجال من المهاجرين فتركهم فدخلوا ' وجاء آخرون فردّهم- فلما اجتمعوا أتى سعد فقال : قد اجتمع لك هذا الحى من الأنصار- فأتاهم رسول اللّه صلى اللّه عليه وسلم فحمد اللّه وأثنى عليه بما هو أهله ثم قال :

يا معشر الأنصار ما قالة بلغتنى عنكم وجدة وجدتموها فى أنفسكم؟ ألم آتكم ضُلالاً فهداكم اللّه بى ' وعالة فأغناكم اللّه بى ' وأعداء فألف الله بين قلوبكم؟ قالوا : اللّه ورسوله أمنّ وأفضل ! ثم قال : ألا تجيبونى يا معشر الأنصار؟ قالوا : بماذا نجيبك يا رسول اللّه ' للّه ولرسوله المنّ والفضل ! قال أما واللّه لو شئتم لقلتم فلصدقتم ولصدّقتكم : أتيتَنا مكذَّباً فصدقناك ' ومخذولاً فنصرناك ' وطريداً فآويناك ' وعائلاً فواسيناك- اوجدتم علىَّ يا معشر الأنصار فى أنفسكم فى لعاعة

من الدنيا تألفت بها قوماً ليسلموا ووكلتكم إلى اسلامكم. ألا ترضون يا معشر الأنصار أن يذهب الناس بالشاء والبعير ' وترجعون برسول الله إلى رحالكم ' فوالذي نفس محمد بيده لما تنقلبون به خير مما ينقلبون به ' ولو لا الهجرة لكنت امرأ من الأنصار ' ولو سلك الناس شعبا وواديا وسلكت الانصار شعبا وواديا لسلكت شعب الانصار ووواديها. الأنصار شعار والناس د ثار. اللهم ! ارحم الأنصار وأبناء الأنصار وأبناء أبناء الأنصار.

قال فبكى القوم حتى أخضلوا لحاهم ' وقالوا رضينا برسول الله صلى الله عليه وسلم قَسماً وحظّاً.

[زاد المعاد لابن القيم]

من وصيّة طاهر بن الحسين لابنه عبد الله بن طاهر، لما ولاّه مامون الرّقّة ومصر وما بينهما

أمّا بعد، فإنّ الله سبحانه قد أحسن إليك، وأوجب الرّأفة عليك بمن استرعاك أمر هم من عباده، وألزمك ألعدل فيهم، وألقيام بحقّه وحدوده عليهم، والذّبّ عنهم، والدّفع عن حريمهم ومنصبهم، والحقن لدما ئهم، والأمن لسربهمن ، وإدخال الرّاحة عليهم - وعليك بالاقتصاد فى اللأمور كلّها، فليس شى أبين نفعا ، ولا أخصّ أمناء ولاأجمع فضلا منه.

واجعل من شأنك حسن الظّنّ بأصحابك ، واطرد عنك سوء الظّنّ بهم، وارفضه فيهم، يعنك ذلك على استطاعتهم ورياضتهم. ولا يمنعك حسن الظّنّ بأصحابك والرّأفة برعيّتك ، أن تستعمل المسألة والبحث عن أمورك، والمباشرة لأمور الأولياء ، وحياطة الرّعيّة، والنّظر فى حوائجهم.

وأقم حدود الله تعالى فى أصحاب الجرائم، على قدر منازلهم وماستحقّوه، ولا تمطّل ذلك ، ولا تتهاون به، ولا تؤخّر عقوبة أهل العقوبة، فإنّ فى تفريطك فى ذلك ما يفسد عليك حسن ظنك - وإذا عاهدت عهدا فأوف به، وإذا وعدت الخير فأنجزه، واقبل الحسنة وادفع بها وأغمض عن عيب كل ذى عيب من رعيتك ، واشدد لسانك عن قول الكذب والزور، وأبغض أهل النميمة، فإن أول فساد أمورك فى عاجلها وآجلها تقريب الكذوب، والجرائة على الكذب، لأن الكذب رأس المآثم، والزور والنميمة خاتمتها، ودع عنك شره نفسك ،

ولتكن ذخائرك وكنوزك التى تدخر وتكنز البر والتقوى، واستصلاح الرعية، وعمارة بلادهم، والتفقد لأ مورهم، والاعانة لملهوفهم. [قصص العرب : ١٣٧:٣].

من رسالة للجاحظ

أول ما أوصيك به ونفسى تقوى اللّه ' فإنها جماع كل خير' وسبب كل نجاة ' ولِقاح كل رشد. هى أحرزُ حِرْزٍ ' وأقوى معين ' وأمنع جُنّة. هى الجامعة محبّةَ قلوب العباد ' والمستقبلة بك محبَّةَ قلوب من لا تجرى عليهم نِعمُك ' فاجعلها عدّتك وسلاحك ' واجعل أمر اللّه ونهيه نُصْب عينيك. وأحذّرك ونفسى اللّه والاغترار به ' والإدهان فى أمره 'والاستهانة بعزائمه ' والأمن لمكره ' فقد رأيت آثاره فى أهل وِلايته وعداوته كيف جعلهم للماضين عبرة ' وللغابرين مثلاً ....

الإفراط فى الجود يوجب التبذير ' والإفراط فى التواضع يوجب المذلّة ' والافراط فى الكبر يدعو إلى مقت الخاصة ' والإفراط فى المؤانسة يدعو خلطاء السوء ' والإفراط فى الانقباض يوحش ذا النصيحة ....

واحذر كل الحذر أن يختدعك الشيطان على الحزم فيمثّل لك التوانى فى صورة التوكل ' ويسلبك الحِذر ' ويورثك الهوينا بإحالتك على الأقدار ' فإن اللّه إنما أمر بالتوكل عند انقطاع الحيل'والتسليم للقضاء بعد الإعذار. بذلك أنزل كتابه وأمضى سنته فقال: خذوا حذركمْ (النساء :٧١) ' ولا تلقوا بأيديكم إلى التهلكةْ (البقرة :١٩٥) ' وقول النبى صلى اللّه عليه وسلم : 'اعقِلْها وتَوكَّل'. وسئل : ما الحزم ؟ فقال : الحذر ....

واعلم أن السّرف لا بقاء معَهَ لكثير' ولا تثمير معه لقليل ' ولا تصلح عليه دنيا ولا دين. وتأدب بما أدّب اللّه تعالى به نبيّه فقال : 'ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتقعد ملوماً محسوراً ' (الاسراء:٧٩)

وقالت الحكماء : القصد أبقى للجمام

فَدَاوم حالك وبقاء النعمة عليك ' بتقدير أمورك على قَدْر الزمان ' وبقدر الإمكان ' فقد قال الشاعر:

من سابق الدّهر قد كبا كبوةً لم يَسْتَقِلْها من خُطَى الدهرِ
فاخطُ مع الدّهر على ما خطا واجرِ مع الدهر كما يجرى
[رسائل الجاحظ ' تحقيق عبدالسلام هارون ١: ٩٥ - ١١٣]

٥- من كليلة ودمنة لابن المقفع

قال الفيلسوف: زعموا أن ناسكاً من النسّاك كان بأرض (جُرجان) وكانت له امرأة صالحة ' لها معه صحبة ' فمكثا زمناً لم يرزقا ولداً ثم حملت بعد الإياس ' فسرّت المرأة ' وسرّ الناسك بذلك وحمد اللّه تعالى وسأله أن يكون الحمل ذكراً ' وقال لزوجته: أبشرى فإنى أرجو أن يكون غلاما فيه لنا منافع ' وقرة عين ' أختار له أحسن الأسماء ' وأحضر له جميع المؤدبين.

فقالت المرأة: ما يحملك أيها الرجل على أن تتكلم بما تدرى أيكون أم لا؟ومن فعل ذلك أصابه ما أصاب الناسك الذى أهرق على راسه السمن والعسل. قال لها: كيف كان ذلك؟ قالت: زعموا أن ناسكاً كان يجرى عليه من بيت رجل تاجر فى كل يوم رزق من السمن والعسل ' وكان ياكل منه قوته وحاجته ويرفع الباقى ' ويجعله فى جرّة ' فيعلّقها فى وتد فى ناحية البيت حتى أمتلأت ' فبينما الناسك ذات يوم مستلق على ظهره ' والعكازة فى يده ' والجرّة معلّقة فوق رأسه تفكر فى غلاء السمن والعسل. فقال: سأبيع ما فى هذه الجرة بدينار ' واشترى به عشر أعنز ' فيحلبن ويلدن فى كل خمسة أشهر مرة. ولا تلبث إلا قليلاً حتى تصير معزاً كثيراً إذا ولدت أولادُها ' ثم حرّر على هذا النحو بسنين فوجد ذلك أكثر من أربعمائة عنز. فقال: أنا أشترى بها مائة من البقر بكل أربع أعنز ثوراً أو بقرة ' واشترى أرضاً وبذراً واستأجر اكرةً ' وأزرع على الثيران ' وانتفع بألبان الإناث و نتائجها ' فلا تأتى علىّ خمس سنين إلا وقد أصبت من الزرع مالاً كثيراً فأبنى بيتاً فاخراً وأشترى إماء وعبيداً ' وأتزوج امرأة صالحة جميلة ' فتحمل ثم تأتى بغلام سرىّ نجيب ' فأختار له أحسن الأسماء ' فإذا ترعرعِ أدبته وأحسنت تأديبه ' وأشد د عليه فى ذلك. فإن قبل منى وإلا ضربته بهذه العكازة ' وأشار إلى الجرّة ' فكسرها فسال فيها على وجهه.

وإنما ضربت لك هذا المثل لكى لا تعجل بذكر ما لا ينبغى ذكره وما لا تدرى أيصح أم لا يصح؟ ولكن ادع ربك ' وتوسّل إليه ' وتوكّل عليه. فإن التصاوير فى الحائط إنما هى مادام بناؤه قائماً ' فإذا وقع وتهدم لم يُقدر عليها. فاتعظ الناسك بما حكت له زوجته.

[باب الناسك وابن عِرْس]

٦- المقامةُ العِلمية لبديع الزمان الهمذانى

حدثنا عيسى بن هشام قال: كنت فى بعض مطارحِ الغُرْبةِ مُجتَازاً فإذا أنا برجل يقول لآخر: بم أدركت العلم؟ وهو يجيبه قال: طلبته فوجدته بعيد المرام. لا يُصْطاد بالسّهام ولا يُقْسَم بالأَزلام ' ولا يُرَى فى المنام ولا يضبط باللِّجام ' ولا يُورَث عن الأعمام ' ولا يُستعار من الكِرَام. فتوسلت إليه بافْتِرَاش المَدَر، واستناد الحجر ' وردّ الضجر ' وركوب الخطر ' وإدمان السّهر واصْطِحاب السفر، وكثرة النظر ' وإعمال الفكر. فوجدته شيئاً لا يصلح إلا للغرس ' ولا يُغْرس إلا فى النفس ' وصيداً لا يقع إلا فى النّدر ' ولا ينشب إلا فى الصدر ' وطائراً لا يخدعه إلا قنص اللفظ ' ولا يعلقه إلا شرك الحفظ. فحملته على الروح ' وحبسته على العين ' وأنفقت من العيش ' وخزنت فى القلب ' وحرّرت بالدرس ' واسترحت من النظر إلى التحقيق ' ومن التحقيق إلى التعليق ' واستعنت فى ذلك بالتوفيق. فسمعت من الكلام ما فتق السمع ' ووصل إلى القلب ' وتغلغل فى الصدر. فقلت يا فتى ومن أين مطلعُ هذه الشمس ' فجعل يقول:

اسكندريّة داري   لو قرَّ فيها قراري
لكن بالشام لَيلِي   وبالعراق نهاري

[مقامات الهَمَذانى ' بيروت ٢٠ ـ ٢٠٣]

٧- الكون فى نظر الاسلام

- الكون الذي نعيش فيه ليس كوناً ثابتاً بل هو كون متغيّر وهو موضوع للتأمل والاستنباط والانتفاع. ومادته ليست شرّاً بل هي مخلوقة لغايات حكيمة. وفهمنا لها لا بدّأن يكون فهماً عقلانِياً تجريبياً، منَ حيث التحليل والتركيب والتفيير. والمطلوب من

الإنسان أن يتخذ من هذا الكون ميداناً لبناء حضارة متكاملة متزنة. والكون كلّه قائم على أساس التوافق التام بين أجزائه، بحيث إن بعضها يكمل البعض الآخر في تناسق رائع يدل على الخالق الواحد. وهو ينفي بذالك نفياً قاطعاً التناقض في الوجود وهو الذي انتهى إليه العلم الحديث.

- إذا كان الكون كما مرّ فإذن لا بدمن القول بالخالق القدير الحكيم، ولذلك يدعوالإسلام إلى الإيمان به وبوحدانيته، وعبادته وحده وعدم توجيه العبادة إلى شيء سواه. وهذه العقيدة في التوحيد الخالص متطابقة مع القانون الكوني العام، إذ الإيمان بوجود اللّٰه ووحدانيته في ظل العلم الحديث غدا قانوناً لا مفرّ منه لأن دقة الخلق ومظاهره تفرض استحالة الصدفة في الكون وتفنّد تفنيداً قاطعاً خرافة نظرية التولّد الذاتي الذي ينهدم من أساسه بقانون العلّيّة والحركة والنظام والغاية.

[الاسلام والتنميّة الاجتماعية للكدكتو محسن عبدالحميد ص :٢٦]

APPENDIX - 1

a. Patterns of Irregular Plural

Irregular plurals are of two kinds: One is for things from three to ten, though sometimes it may be used for more. It is called *jam' al-qillah,* plural for smaller quantities. It comes on the following four patterns:

1.	أَفْعُلٌ	e.g.	أَنْفُسٌ , أَذْرُعٌ	plural of	نَفْسٌ , ذِراعٌ
2.	أَفْعَالٌ	e.g.	أَسْيَافٌ , أَعْنَابٌ	plural of	سَيفٌ , عِنَبٌ
3.	أَفْعِلَةٌ	e.g.	أَطْعِمَةٌ , أَعْمِدَةٌ	plural of	طَعامٌ , عَمُودٌ
4.	فِعْلَةٌ	e.g.	غِلْمَةٌ , صِبْيَةٌ	plural of	غُلامٌ , صَبِيٌّ

The other is used for any number from three onwards. It has many patterns, the more important ones are the following:

5.	فُعْلٌ	e.g.	حُمْرٌ , سُودٌ	plural of	سَوْداءُ, حَمْرَاءُ
6.	فَعْلى	e.g.	قَتْلَى , مَرْضَى	plural of	قَتيل , مَريض
7.	فَعَلَةٌ	e.g.	سَفَرَة , كَتَبَة	plural of	سَفِير , كَاتِب
8.	فُعَلاَء	e.g.	نُدَمَاء , بُخَلاَء	plural of	نَدِيم , بَخِيلَ
9.	فُعَلَةٌ	e.g.	قُضَاة , غُزَاة	plural of	قَاضِى, غَازِى
10.	فُعَّلٌ	e.g.	رُكَّع , صُوَّم	plural of	رَاكِع , صَائِم
11.	فُعَّالٌ	e.g.	كُتَّاب , حُرَّاس	plural of	كَاتِب , حَارِس
12.	أَفْعِلاَءُ	e.g.	أَغْنِياء , أَشِدَّاء	plural of	غَنِى , شَدِيد
13.	فِعَالٌ	e.g.	كِرَام , صِغَار	plural of	كَرِيم , صَغِير
14.	فُعُولٌ	e.g.	قُلُوب , جُنُود	plural of	قَلْب , جُنْد
15.	فَوَاعِلُ	e.g.	جَواهِرُ , صَوامِعُ	plural of	صَوْمعَة,جَوْهَرة
16.	فَعَائِلُ	e.g.	صَحَائِفُ , كَتَائِبُ	plural of	كَتِيْبَة ,.صَحِيْفَة
17.	مَفَاعِلُ	e.g.	مَنَازِلُ , مَسَاجِدُ	plural of	مَنْزِل , مَسْجِد
18.	فُعَلٌ	e.g.	كُبَرٌ , صُغَرٌ	plural of	كُبْرى , صُغْرى
19.	فِعَلٌ	e.g.	كِسَرٌ , نِقَمٌ	plural of	كِسْرَة , نِقْمَة
20.	فُعُلٌ	e.g.	طُرُقٌ , سُبُلٌ	plural of	طَرِيْقٌ , سَبِيْلٌ

Exercises:

Find out the singular of the following plurals:

كِلاَبٌ　　كَواكِبُ　　مَصَانِعُ　　أَقْلاَم　　شُرَفَاءُ

أَنْبِيَاءُ فِتيَةٌ عَجَائِبُ قُصُورٌ عُمَّالٌ

أَشْهُرٌ عُرَاةٌ زُرْقٌ جَرْحَى سُعَدٌ

Point out the جُموعُ القِلَّةِ and the جُمُوعُ الكَثْرَةِ:

جِمَالٌ أَوْلاَد أَوْلِيَاء حُرُوبٌ حُفَّاظٌ

غَرَائِبُ خِصْيَة آذَانٌ أَعْيُنٌ أَسْلِحَة

(castrates) (ears) (weapons)

b. Patterns of Infinitive (*al-maṣdar*) from triliteral roots.

The infinitive indicates simply the occurence of something without any reference to the time (see Lesson 18). From triliteral roots it comes on different patterns, which are mostly conventional. However, the following hints may help to guess them and understand their meaning. The infinitives on the pattern of

1. فِعَالَةٌ indicate occupation, e.g. صِيَاغَةٌ (gold-smithing), صِبَاغَةٌ (dying).
2. فِعَالٌ indicate abstaining from something, e.g. إِبَاءٌ (refusal), نِفَارٌ (aversion).
3. فَعَلاَنٌ Indicate some disturbance, e.g. خَفَقَانٌ (palpitation), فَيَضَانٌ (flood).
4. فَعِيلٌ indicate some movement, e.g. رَحِيلٌ (departure), صَهِيلٌ (neighing).
5. فُعَالٌ indicate some kind of sound, e.g. بُكَاءٌ (weeping), خُوَارٌ (mooing)
6. فُعْلَةٌ indicate a colour, e.g. خُضْرَةٌ (green-ness), حُمْرَةٌ (redness).
7. فُعَالٌ indicate a disease, e.g. سُعَالٌ (cough), دُوَارٌ (dizziness).

Infinitives that do not fall in the above categories are generally formed from different verb stems according to these patterns:

8. from كَرُمَ stems on the patterns of سُهُولَةٌ (ease), فَصَاحَةٌ (eloquence).
9. from سَمِعَ or حَسِبَ stems on the pattern of فَرَحٌ (joy), عَطَشٌ (thirst).
10. from intransitive stems on the pattern of قُعُودٌ (sitting),

جُلُوسٌ (sitting).

11. from transitive stems on the pattern of فَهْمٌ (understanding), فَتْحٌ (opening, conquering).

Exercises:

Tell the root of the following infinitives and the sense they indicate:

زراعَةٌ , ثَورانٌ (excitation, outburst), دَبِيبٌ (crawling), عُذُوبَةٌ(sweetness), زُرْقَةٌ (blueness), رُكُوعٌ, بَلاَغَةٌ(eloquence), سُقُوطٌ, زُكامٌ, ضَجِيعٌ(noise), حِدَادَةٌ(black-smithing), إِيْمَانٌ, غَلَيانٌ, شُهْبَةٌ(gray colour);

:. Words indicating Time or Place (اسم الظرف)

From the stem of a verb a number of words with different meanings are derived in Arabic. Some like active and passive participles and a few adjectival forms have been already mentioned. Others are given below:

One of this is called *ism al-ẓarf* and indicates the place or the time of an action or happening. It is formed from triliteral verbs on the pattern of مَفْعَلٌ or مَفْعِلٌ. The former pattern is used in the case of verbs which have *wāw* or *yā* as the third radical, or have in their imperfect *fathah* or *ḍammah* on the second radical. For example مَلْهَى (amusement center), مَسْعَى (the place of *say'* or running in '*umrah*), or مَظْهَرٌ and مَدْخَلٌ from لَهَا (to enjoy), سَعَى (to run); ظَهَرَ (to appear), دَخَلَ (to enter).

Verbs that have *kasrah* at the second radical in their imperfect or have *wāw* or *yā* as the first radical have their *ism al-ẓarf* at the pattern of مَفْعِلٌ. For example مَجْلِسٌ , مَنْزِلٌ , مَوقِفٌ and مَوعِدٌ from نَزَلَ(ض) , جَلَسَ(ض) , وَقَفَ , and وَعَدَ .

Verbs with *yā* as the first radical add the feminine ة at the end. For example, مَيْمَنَةٌ (the right wing), مَيْسَرَةٌ (the left wing), from يَمَنَ and يَسَرَ. Verbs that have *ḍammah* on the second radical in their imperfect may also form their *ism al-ẓarf* on this pattren: for example, we have مَسْجِدٌ and مَغْرِبٌ from سَجَدَ(ن) and غَرُبَ(ك).

Some verbs form *ism al-ẓarf* on both the patterns: for

example, طَلَعَ has مَطْلَعٌ as well as مَطْلِعٌ , meaning the place from where the sun or moon rises, the horizon.

Derived verbs have their *ism al-ẓarf* on the pattern of their passive participles, e.g. مُصَلًّى (the prayer mat). مُسْتَقَرٌّ (resting house, residence) from صَلَّى and إِسْتَقَرَّ (to settle down).

Exercises:

1. Form the *ism al-ẓarf* from the follwing verbs:

(ن)خَرَجَ	(ف)ذَبَحَ	(ن)قَتَلَ
(ض)جَرَى	إِنْقَلَبَ	إِسْتَوْدَعَ (to store)
أَدْخَلَ	(ف)رَعَى	(ف)سَرَحَ

2. Tell the verbs from which these words are derived:

مَكْتَبٌ	مَدْرَسَةٌ	مُسْتَوْصَفٌ
مَحَطَّةٌ	مُقَامٌ	مَطَارٌ
مُسْتَشْفَى		

d. Words for Instruments (اسم الآلة)

Another word which is derived from a verb stem indicates the instrument which is used in an action. It is formed from simple triliteral transitive verbs, and only from them, on any of these three patterns: مِفْعالٌ , مِفْعَلٌ and مِفْعَلَةٌ. For example:

1. مِفْتاحٌ (key), مِنْشارٌ (saw), مِحْراثٌ (plough) from فَتَحَ , نَشَرَ (ن, to saw) and حَرَثَ (ض, to plough).
2. مِبْرَدٌ (file, rasp), مِغْزَلٌ (spindle), مِقَصٌّ (scissors) from بَرَدَ (ن, to cool), غَزَلَ (ض, to spin), قَصَّ (ن, to shear).
3. مِكْنَسَةٌ (broom, cleaner), مِطْرَقَةٌ (hammer), مِلْعَقَةٌ (spoon) from (ض)كَنَسَ , طَرَقَ (ن) (to hammer), (س)لَعِقَ (to lick).

All instrument nouns are conventional; you have to look into a dictionary to find out what is the instrument noun from a particular verb.

Exercises:

1. Tell the verbal root of the following instrument nouns: مِحْبَرَةٌ (inkpot), مِقْوَدٌ (steering), مِيزانٌ (balance), مِحَكٌّ (touchstone), مِرْآةٌ (mirror), مِقْلاةٌ (frying pan), مِبْرَأَةٌ (pocket knife).

APPENDIX - 2

1. Arabic words are of two kinds, one which stand alone, are neither derived from any word nor give rise to any. For example, the pronouns, personal, demonstrative or relative; prepositions, and various other particles. Proper names and many common nouns also fall in this category.

   Other words are derived from some root. In this category we have verbs, perfect, imperfect, imperative, whether simple or derived, their infinitives, the nouns and adjectives that are derived from them such as the participles, active and passive, comparative and superlative adjectives, nouns indicating time or place or instrument, and diminutives. Words of this category are not listed separately in dictionaries, they are listed under their roots, all at one place. So if you want to look for a word which belongs to this category, you have first to find out its root, and then look into the dictionary.

2. There are two ways in which you find the words listed in dictionaries. In some of them, they are listed by the initial letter in them or their roots in the alphabetical order, in others they are listed by the final letter in them or in their roots. The first method is followed in modern dictionaries such as *al-Munjid* (Dar al-Mashriq, Beirut), *al-Mu'jam al-Wasīṭ* by Dr. Ibrahim Anis and others (Dar al-Fikr, Beirut) and *Aqrab al-Mawārid* by Sa'id al-Khawri (Mursadi al-Yasu'iyah, Beirut). The second method is followed in older dictionaries like *al-Qāmūs al-Muḥīt* by Majd al-Dīn al-Firozābādī and the *Lisān al-'Arab* by Ibn Manẓūr. In the former, the first chapter lists words that begin with *hamzah*, the second chapter listes words that begins with *ba* and so on, in the latter the first chapter lists words that end with *hamzah*, and then words that end with *ba* and so on.

3. For words that are single and solitary, you may open outright a dictionary and look for it in the relevant chapter. For other words you have first to find out the root, see the chapter that lists it, and then find out the word you are looking for.

   The common practice in dictionaries is first to mention the base of the perfect verb in its simple form along with the sign each of its radicals, particularly the second one carries. Next

the base of the imperfect is mentioned. This is either done by writing the imperfect along with the sign its second letter carries, or by indicating through any symbol the group to which it belongs. In the third place, the infinitive or infinitives, if there are more than one, are mentioned. Then the meaning or meanings of the verb are noted, and the variations in them are indicated which occur according to the preposition which is used along with the verb. In the fourth place, various derived forms are mentioned along with their meanings. Finally the adjectives and nouns and other words derived from them are noted. Here is an example taken from *al-Mu'jam al-Wasīṭ.*

• (رَحِمَتِ) المَرْأةُ ـَـ رَحَماً : اشتكت رِحِمَها. فهى رَحْماء. و ـ السِّقاءُ : لم يُدهَن فَفَسَدَ. و ـ فلاناً رَحمةً ، ورُحْماً ، ومَرحَمةً : رقَّ له وعطف عليه. وفى التنزيل العزيز: (فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُما خَيراً مِنْهُ زَكَاةً وَأَقْرَبَ رُحْماً. و ـ غفرله.

(رُحِمَتِ) المرأة رَحْماً : رَحِمَت.

(رَحُمَتِ) المرأة ـُـ رَحَامة : رَحِمَت.

(رَحَّم) عليه : دعا له بالرَّحْمَة.

(تَرَاحَمَ) القومُ : رحِمَ بعْضُهم بَعْضاً.

(تَرَحَّم) عليه : رَحِمَه. و ـ دعا له بالرَّحْمة.

(اِسْتَرْحَمَهُ) : سَأَلَهُ الرَّحْمَة.

(الرَّاحِمُ) : يقال : شاة راحِمٌ ، وعَنْزٌ رَاحِمٌ : وَارِمة الرَّحِم.

(الرُّحامُ) : أَنْ تَلِدَ الشاةُ ونَحْوَها ثم لا يسقُطُ سَلاها.

(الرَّحِمُ ، والرَّحْمُ ، والرِّحْمُ) : موضع تكوين الجنينِ وَوِعَاؤه فى البَطَن . و ـ القَرَابة او اسْبابُها . (يذكَّر ويؤنَّث) . (ج) ارحام . وذوالأرحام : أَلاقارِبُ الذين ليسوا من العَصَبة ولا من ذوى الفُرُوض ، كبنَات الإِخْوة وبَنات الأعْمام.

(الرَّحَمُ) : داءٌ يأخذُ الأنثى فى الرَّحْم فلا تَقبَل اللِّقاحَ.

(الرَّحمٰنُ) : الكثير الرَّحْمَةِ ، وهو وصف مقصور على الله عزَّوجلّ ، ولا يجوزُ أن يقال لغيره.

(الرَّحْمَةُ) : الخيرُ والنِّعْمَة . وفى التنزيل العزيز : (وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُمْ).

(الرَّحَمُوتُ) : الرّحمة ـ يقال : 'رَهَبُوتٌ خَيْرٌ لَكَ من رَحَمُوت' : أى لأَنْ تُرْهَبَ خَيْرٌ لَكَ من أن تُرْ حَمَ. ولم يستعمل إلاّ مزدوِجاً.

(الرُّحْمَي) : الرّحمة

(الرَّحُومُ) : الكثير الرّحمة. (للمذكر والمؤنث). و ـ التى تشتكى رَحِمَها.

(الرَّحِيمُ) : الكثير الرحمة ' (ج) رُحَمَاء. و ـ المرحوم.

(الْمَرْحَمَةُ) : الرحمة. وفى التنزيل العزيز : (وَتَواصَوْ بِالصَّبْرِ وَتَوَاصَوْ بِالْمَرْحَمَةِ) (ج) مَرَاحِمُ.

4. The words that do not have *wāw* or *yā* or *hamzah* in their root at any place pose no problem. You can easily find out their root and look for them. But those which have any of these three letters in their root may pose a problem, since they are at times changed to one another or dropped. You have seen that in chapters 22 to 27. Unless you are aware of these changes you would not be able to determine the root of a word and find out the place where it may be listed in the dictionary. It may also happen that you think that the root of a particular word has *waw* at any place whereas it actually has *yā*; the reverse may also happen. That confusion may arise between any two of these three letters. Hence if you do not get a word at one place, see at the second, or at the third place. There are certainly some rules that govern exchanges between these letters, or their elimination, and they have been mentioned in some books. We have not stated them in the chapters concerned, we have rather preferred to state patterns illustrating various changes. This, we have found in our experience, to be much easier.

5. Sometimes changes other than the ones referred in 4 above happen. Of them some we have mentioned in previous chapters. Here we shall list all of them.

When a triliteral verb begins with any of the letters, ت , ث , د, ذ , س , ص , ط , and ظ , in some of its derived forms like تَفَعَّلَ, تفَاعَلَ and إِفْتَعَلَ , as well as in some words derived from them, some changes may happen. For example: from دَثَر, the تَفَعَّلَ form shall be تَدَثَّرَ , but the ت is usually changed

into دَثَّرَ(دَثَّرَ) and to facilitate reading a *hamzah* is added: اِدَّثَّرَ. Or from ثَقَلَ the تَفَاعَلَ form will be تَثَاقَلَ. Here the ت is changed into ث making the verb read as ثَّاقَلَ , and then *hamzah* is added to facilitate reading: اِثَّاقَلَ. The full list is given below:

changed act. participle	changed imperfect	changed perfect	actual perfect	derived verbal form	simple stem
مُدَّثِّرٌ	يَدَّثَّرُ	اِدَّثَّرَ	تَدَثَّرَ	تَفَعَّلَ	دَثَرَ
مُذَّكِّرٌ	يَذَّكَّرُ	اِذَّكَّرَ	تَذَكَّرَ	,,	ذَكَرَ
مُصَّدِّقٌ	يَصَّدَّقُ	اِصَّدَّقَ	تَصَدَّقَ	,,	صَدَقَ
مُزَّمِّلٌ	يَزَّمَّلُ	اِزَّمَّلَ	تَزَمَّلَ	,,	زَمَلَ
مُطَّهِّرٌ	يَطَّهَّرُ	اِطَّهَّرَ	تَطَهَّرَ	,,	طَهُرَ
مُثَّاقِلٌ	يَثَّاقَلُ	اِثَّاقَلَ	تَثَاقَلَ	تَفَاعَلَ	ثَقُلَ
مُدَّارِكٌ	يَدَّارَكُ	اِدَّارَكَ	تَدَارَكَ	,,	دَرَكَ
مُسَّمِعٌ	يَسَّمِعُ	اِسَّمَعَ	اِسْتَمَعَ	اِفْتَعَلَ	سَمِعَ
مُثَّأَرٌ	يَثَّأَرُ	اِثَّارَ	اِثْتَارَ	,,	ثَارَ
مُدَّعٍ	يَدَّعِى	اِدَّعَى	اِدْتَعَي	,,	دَعَا
مُذَّكِرٌ/مُدَّكِرٌ	يَذَّكِرُ/يَدَّكِرُ	اِذَّكَرَ/اِدَّكَرَ	اِذْتَكَرَ	,,	ذَكَرَ
مُدَّخِرٌ	يَدَّخِرُ	اِدَّخَرَ	اِزْتَخَرَ	,,	زَخَرَ
مُطَّلِعٌ	يَطَّلِعُ	اِطَّلَعَ	اِطْتَلَعَ	,,	طَلَعَ

When the first letter in the simple stem is ص , ض , ط or ظ, in derived اِفْتَعَلَ form, the ت is changed into ط. For example:

مُصْطَحِبٌ	يَصْطَحِبُ	اِصْطَحَبَ	اِصْتَحَبَ	اِفْتَعَلَ	صَحِبَ
مُضْطَرِبٌ	يَضْطَرِبُ	اِضْطَرَبَ	اِضْتَرَبَ	,,	ضَرَبَ
مُظْطَلِمٌ	يَظْطَلِمُ	اِظْطَلَمَ	اِظْتَلَمَ	,,	ظَلَمَ

6. Dictionaries

The best dictionary of an average size for the purpose of studying the Quran is ***al-Mu'jam al-Wasīṭ*** by Dr. Ibrahim Anis, Dr. Abd al-Halim Muntasir, Ati'ah al-Sawalihi, and M.Khalfullah Ahmad (Dar al-Fikr, Beirut), Another dictionary that discusses only the words of the Quran is the ***Mufradāt al-Qurān*** by al-Raghib al-Isphahani. Hans Wehr's **A Dictionary of Modern Written Arabic**, (J.Milton Cowan (ed.) Macdonald & Evans Ltd., London) is also useful.

Glossary of Grammatical Terms

الاخْتِصَاص	specification: nouns single or in construct form, placed in the accusative, used to specify some part or some quality of a subject, usually put in parenthesis.
الاسْم	noun, one of the three main parts of speech, the other two being verb (*fi'l*) and particle (*harf*). Pronouns, adjectives, demonstratives, participles are classed with noun.
الاسْتِثْنَاء	exception, using words such as إلاّ , غير , سوى , خلا , حاشا , عدا.
الاسْتِفْهام	interrogation, using interrogative pronouns such as من , ما , أيّ, or adverbs such as أين , متى , كم etc.
اسمُ الإشَارة	demonstrative pronouns or adjectives, such as هذا , هذه.
اسم الآلة	nouns indicating instrument, e.g. مقص (scissors), منشار (saw).
اسم التَّفضِيل	adjective, comparative or superlative.
اسم الصِّفَة	adjective, simple or intensive, including also the participles, active and passive.
اسمُ الفَاعل	active participle
اسم المَفْعول	passive participle.
الإضَافَة	When one thing is ascribed to another, the relation is called *iḍāfah*, the thing ascribed is called *muḍāf* or construct, and the one to which it is ascribed is called *muḍāf ilayhi*, genitive. The *muḍāf ilayhi* can be a word and can be a clause.
إعْرَاب	to put case endings like *raf', naṣb, jarr* and *jazm* on the last letter of a word.
الإغْرَاء	persuasion, exhortation; literary devices used for the purpose.
اسمُ الفِعْل	(pl. أسماء الفعل) non-verbs acting as verb.
البَدَل	case in apposition, substitute.
التَّحْذِير	lit. warning; literary devices used for the purpose, e.g. إيّاكَ والكَذِبَ , الأسدَ الأسدَ!

exclamation, admiration; literary devices used for the
التَّعَجُّب purpose, e.g. ما أحسن هذا الكتاب

nunation, putting two *fathahs,* or *kasrahs* or *dammahs*
التَّنْوِين on a noun

emphasizing a noun, pronoun, or a verb
التَّوكِيد

When a singular noun carries *kasrah* at its last letter
جَرٌّ either because of a preceding preposition or any reason it is said to be in the case *jarr* of or genitive case, and the word that carries the sign is ca *majrūr*. Duals and plurals in that case are also *majrūr* whether or not they carry *kasrah* on the last letter.

When the last letter of an imperfect verb carries the
جَزْم sign of *sukūn* or is dropped, as it happens, for example, in the case of imperatives, the verb is called *majzūm*.

الجَمْع plural, used for three or more things.

الجمع السالم regular plural.

جمع التكسير irregular plural, also called الجَمْعُ المُكَسَّر

الجُمْلَة sentence.

الجملةُ الاسْمِيَّة sentence beginning with a noun.

الجملةُ الفِعْلِيَّة sentence beginning with a verb.

الجملةُ الشَّرْطِيَّة conditional sentences beginning with pronouns like من and ما or adverbs like أيّان,أين or particles like, إذا and لو etc., in which one happening depends upon or follows from another happening.

gender, masculine (*al-mudhakkar*) or feminine
الجِنْس (*al-muwannath*) natural or conventioal. There is no neuter gender in Arabic.

words, mostly participles, showing the state of a
الحَال subject or object; are placed in the accusative (*mansūb*).

(p.حروف), particle, the third major part of speech
الحَرْف including prepositions (*hurūf al-jarr*), conjuctions (*hurūf al-'atf*), vocatives like يا , أيها and their feminine forms.

حُرُوفُ الهِ	alphabet.
الخَبَر	the predicate in a nominal sentence, may be a simple noun, or a combination of nouns, or a noun clause.
رَفْع	When a singular noun carries *dammah* with or without *tanwīn* at the last letter it is said to be in the case of *raf'* or nominative case, and the noun is called *marfū'*. Duals and plurals in that case are also *marfū'*, even if they do not have *dammah* at the last letter.
سُكُون سَاكِن	*sukūn* is the stop sign (ْ) on any letter or letters of a word, and the letter or letters having that sign are called ساكِن , static or non-vowelled.
شَدَّة	the sign (ّ) on a letter, indicating that it should be sounded twice.
الصِّفَة	adjective, simple, comparative or superlative; includes participles, active and passive, and may have intensive forms.
الضَمِير	pronoun, personal (الضمير الشخصى), and demonstra- tives (اسم الإشارة).
ضَمَّة	the sign usually indicated as (ُ) on a letter or letters of a word, and the letter or letters which carry ضَمّة are called مضموم.
العَطْف	conjunction, small particles that join two words, phrases, clauses, or sentences.
العَدَد	number: cardinal, ordinal, parts and fractions.
العَلَم	proper noun.
فَتْحَة	sign written as (َ) on a letter or letters of a word, and the letter or letters which carry فتحة are called مَفْتُوح.
الفَاعِل	the subject in a verbal sentence, placed in the nominative case (*marfū'*)
الفِعْل	verb, the second major part of speech, includes perfect (الماضى), imperfect (المضارع), imperative (النهى,الأمر), and is either intransitive (اللاّزم), transitive (المتعدى) or incomplete (الناقص). It has either three or four lettrs in the root, hence called triliteral (الثلاثى) or quadriliteral (الرباعى). It is called المهموز if it has letter *hamzah* in the

root, or مثال , اجوف or ناقص if it has *waw* or *ya* in the root as the first, second, or third letter respecti

If the verb is in the active voice, it is calle الفعل المعروف, and if it is in the passive voice, it is called الفعل المجهول.

كَسْرَة the sign indicated as (ـــِـ) and put on a letter or letters of a word, and the letter or letters which carry كَسْره are called مَكْسُور.

كَلِمَة in grammar, a word; in literature, a meaningf sentence.

كَلاَم meaningful sentence, speech, passage.

المُبْتدا subject of a nominal sentence *marfu*, in case, precedes its *khabar*, but may sometimes follow it; in some cases may be even dropped.

المَبْنِيّ non-declinable words, opposite المعرب , declinable.

المُثنى dual.

المُسْتثنى the noun excepted, see استثناء.

المَجْرُور genitive see *jarr*.

المَجْزُوم see *jazm*.

المَصْدَر infinitive or verbal noun.

المُضَاف construct, see الإضافة.

المُضَاف إليه genitive, see الإضافة.

المَضْمُوم see ضَمّه.

المُعْرَب declinable, see إعراب.

المَعْرِفة a definite noun such as a proper noun, or a noun with the definite article.

المَفْتُوح see *fathah*.

المُفْرَد or الوَاحِد, singular.

المَفْعُول the object of a verb, placed in the accusative case (*mansūb*). If it enforces the sense of the verb, or indicates the way or time it is performed, it is called المفعول المطلق, and if it indicates the reason or cause of the action it is called المفعول له. If it is just a simple object doing none of these things it is called المفعول به.

المَكْسُور see كَسْرَة.

المُنَادَى subjects addressed by vocatives such as يا and أيها

مَمْنُوع الصَّرْف nouns partly declinable, that is, the ones which when *majrūr* do not take the sign *kasrah* at the last letter and instead take the sign *fathah*. They also do not take *tanwīn*.

المَنْصُوب see نَصْب.

نائِب الفَاعِل the subject of a passive verb.

النَّحْو grammar, in common parlance stands for the whole Arabic grammar, but technically is differentiated from الصرف or that part of the grammar which deals with derivatives from roots, and verb forms, and their conjugations.

نَصْب When a singular noun carries the sign *fathah* at its last letter the noun is called *manṣūb*, that is, it is in the accusative case. The dual and plural nouns in that case are also called *manṣūb*, whether or not they carry the *fathah* sign. However, the term is not confined to nouns. Imperfect verbs which because of some preceding particle like أنْ and ف carry the sign *fathah* on the singular forms in their conjugation and drop *nūn* from the dual and plural forms are also called *manṣūb*, subjunctive.

النَّفْى negation, and the sentences in which the doing or being is negated are called جملة نافية.

النَّكِرَة indefinite noun

نونُ التَّوكِيد the *nūn* added to the imperative and the energetic forms of the imperfect verbs, for the purpose of emphasis.

Vocabulary : Arabic- English

أ interrogative particle

أبٌ (آبَاء) father

أبَداً never

إبْلٌ a flock of camels

إبْنٌ (أبْنَاءُ) son

أبَى (ف) to refuse, decline

أتَى (ض) to come; -*bi* to bring; إتْيَان (in.); آتَى to give

أثَاث goods,furniture

أثَرٌ (آثَار) sign,mark,effect, influence, tradition, monument;أثَّرَ to effect, مُؤَثِّرٌ (a.p.) effective; آثَرَ to perefer; إسْتَأْثَرَ to appropriate, monopolize

أثَلٌ tamarask

إثْمٌ (آثَام) sin

أجْرٌ (أجُور)reward;أجْرَةٌ=wage; إسْتَأْجَرَ to hire, employ.

أجْلٌ (آجال)time,period, death; أجَلْ yes

أحَد (آحَاد) one

أخَذَ (ن) to take, begin to; آخَذَ to censure, punish;مُؤَاخَذَة (in), censure, punishment; إتَّخَذَ to take, adopt

آخَر other; آخِر next, الآخِر the last;الآخِرَة, next life. أخَّرَ to delay (v.t.), give time; تأخَّرَ to be late; مُتَأَخِّر (a.p.).

أدُب (ك) to behave properly; أدَّبَ to descipline, teach manners; أدَب (آدَاب) manner, literature; أدِيْبٌ literateur.

أدَّى to pay, render;أداءٌ payment

إذْ when;إذَا when; إذَنْ then,so

أذِن (س) to permit, allow;إذْنٌ permission; أذَّنَ to give call; مُؤَذِّن (ap); أذَان call (for prayer); مِئْذَنَة place from where أذَان is made; اسْتَأْذَن take permission

أذُنٌ (آذَان) ear

أذَى pain, injury, insult;آذَى to give trouble, inflict pain

أرُزٌ rice

أرْض (أرَاضِى) earth, land

إزَار cloth, covering from waste down, wrapper; المِئْزر lower part of dress, apron

أزْمَة ordeal, difficulty

أسْبُوع (أسَابِيْع) week

أسْتَاذ (أسَاتِذَة)teacher, professor

أسَرَ (ض) to detain; أسِيْرٌ detainee; أسْرَة family

أسِفَ (س) to grieve

إسْمٌ (أسَامى) name, noun

أصْل (أصُولٌ) root, base,principle

أطَرَ (ن) to bend

أفٌّ word expressing displeasure, anger

أكَلَ (ن) to eat; أكْلٌ fruit; أكْلٌ eating; أكْلَةٌ one meal

ألِفَ (س) to be familiar with; آلَفَ to unite, gather, make secure; ألَّفَ to compile, join, compose; إستألَفَ to court friendship; إئْتلَفَ to hormonise, be familiar with; مَألُوف familiar.

ألَا oh, yes indeed, behold

إلاّ except

ألَمٌ (آلَام) pain, grief; تَألَّم feel pain; مُتَألِّمٌ (a.p.)

الألْمَانِيَة German language

إلهٌ (آلِهَةٌ) god

إلّيٌ (آلاء) favour, blessing, wonder

إلىٰ to, upto, for, in, with

أمْ or, is it that

أمَرَ (ن) to order; (أمُور)أمْرٌ order, affair; أمِيْرٌ governer, prince; إئْتمَرَ to confer; الْمُؤْتمَر conference; اسْتَأمَرَ to consult

إمْرَءَةٌ see مَرْءٌ

أمْسِ yesterday

أمَلَ (ن) to hope; أمَلْ hope, expectation

أمٌّ (أمَّهَات) mother

أمٌّ (ن) to lead; (أئِمَّة)إمَامٌ leader; أمَام ahead; أمَّةٌ (أمَم) community, period

أمْنٌ peace; أمِنَ (س)to be safe, secure; آمَنَ (*bi*) to believe, have faith in, trust; إيْمَان faith;أمِيْن (أمَنَاء) trustworthy;

أمِيْنُ الصنْدُوقِ cashier; آمِن safe

أمِّيٌ illiterate

أنْ , انْ أنَّ that; إنَّ indeed; إنْ if; إنَمَا only

أنَا I

إنَاء (آنَاء) pot

أنَام animal

أنْتَ (m), أنْتِ (f) you, thou; أنْتما(m,f) you two; أنْتُم(m) you (pl.); أنْتُنَّ(f.pl.) you

أنْثَى (أنَاث) female; المُؤَنَّث female

الأندُلِسِيَّة Spain

أنِسَ (س) to be familiar; - *bi* be on intimate terms with; استَأنَسَ get acquainted with

إنْسٌ mankind; (الناس)إنْسَان man

أَنْف (أُنُوف) nose

أَنِيْقٌ elegant

أَنَّى wherever

أَهْل (أَهالِي) family

أَو or, otherwise, till

أَوَّلٌ (أَوَّلُون) earlier, first

أَينَ where; الآن now

آيَةٌ (آياتٌ) sign, verse

أَيٌّ which

أَيَّان when

بِ by, with, along with, in, for, to, because of, by (of oath), from

بِئْرٌ (آبَار) well

بِئْسَ how bad!

بَحَثَ (ف) to search, research, investigate; بَاحِثٌ researcher.

بَحْرٌ (أَبْحَرٌ,بُحُورٌ), sea, large river

بَخَعَ (ف) to kill

بَخِلَ (س) to be niggardly; بُخْلٌ niggardliness

بَدَأَ (ف) to begin; بَدْوٌ beginning; إِبْتَدَأ to begin; مُبْتَدِى beginner

بَدَّدَ to dispel; استَبَدَّ seize, rule despotically; مُسْتَبِدٌّ dictator

بَدْرٌ first moon

بِدْعَةٌ innovation

بَدَّلَ to change; تَبَادَلَ to exchange; مُتَبَادِل alternative

بَدَأَ (ن), r: ب دو, to appear; أَبْدَى to show, do openly, expose

بَذَلَ (ن) to spend

بَرَأَ (ف) to be free from (guilt); بَرَّأَ to acquit; أَبْرَأ absolve s.o. of blame; إِسْتَبْرَأ to become free from (guilt); تَبَرَّأَ declare oneself free

بُرْتَقَال orange

بَرِحَ (س) to leave; مَابَرِحَ to continue; أَلْبَارِحَة last night

بَرَدَ (ك,ن) to be cold; بَارِدٌ cold; بَرْد cold; بَرَدٌ hail, hailstone; مِبْرَدٌ file,rasp

الْبَرُّ (بُرُور) land; بِرٌّ righteousness, virtue; بَرٌّ (ابْرار) righteous; الْبُرُّ wheat

بَرَزَ (ن) to appear; بَارِزَةٌ eminent

بَرَعَ (ف) to excel; بَارِعٌ skilled, outstanding

بَارَكَ to bless; بَرَكَةٌ blessing; تَبَارَكَ to be praised

بُرْهَةٌ a moment

بُرْهَان (بَرَاهِيْن) proof, argument

بَزَغَ (ن) to rise, break forth;

	dawn
بُسْتَان	(بَسَاتِيْن) garden
بَسَطَ	(ن) to spread, elaborate; مَبْسُوطٌ (p.p.) delighted, spread out, elaborate
ابْتَسَمَ	to smile; مُبْتَسِمٌ (a.p.) smiling
بَشَرٌ	man, humanity; بَشَّرَ to give good news; بُشْرَى good news
بَصٌّ	(بِصَاتٌ) bus
بَصُرَ	(ك) to see; بَصِيْرٌ seeing; (أبْصَار) بَصَرٌ eye sight; أبْصَرَ to see, perceive; اسْتَبْصَرَ,perceive,reflect
بِضْعٌ	some
بِضَاعَة	commodity, goods
بَطِيءٌ	slow; استَبْطَأَ to delay intentionally
بَطَرٌ	pride, arrogance
بَطَلَ	(ن)to become null, void; بَاطِلٌ wrong, vain, false
بَعَثَ	(ف) to send, raise; بَعْث sending,resurrection
بَعْثَرَ	to raise, resurrect
بَعْد	after; بُعْدَ distance; (ك)بَعُدَ to be distant; ابتَعَدَ to move away; استَبْعَدَ to consider distant
بَعْضٌ	some
بُغْض	hatred; أبْغَضَ to hate; أبْغَضُ more hateful
بَغْلَة	she mule
بَغَى	(ض) to desire; إبْتَغَى to desire, seek; انبَغَى to be proper, desirable
بَقَرَة	(بَقَرَات) cow
بَقَّال	grocer;بَقَّالَة grocery shop
بِكْرٌ	unmaried girl;مُبَكِّرٌ early; ابْتَكَرَ to innovate, do s.th. new
أبْكَمُ	(بَكْماءُ) dumb
بَكَى	(ض) to weep
انْبَلَجَ	to dawn
بَلَدٌ	(بِلاَدٌ) city, country
إبْلِيس	satan
بَلَعَ	(ف) to swallow
بَلَغَ	(ن) to reach; بَلَّغَ to convey, preach; أبَلَغَ to communicate; بَلاَغٌ communication; بَلِيْغٌ eloquent
بَلَى	yes indeed, why not
بَلاَءٌ	test, calamity; ابْتَلَى to put to test, tempt;أبْلَى *bi* to try, put to test
بَنُوآدَمَ	children of Adam, mankind
بِنْتٌ	(بَنَاتٌ) daughter, girl
بَنْك	(بُنُوك) bank

بُنْيَان (أَبْنِيَة) building; بِنَاءٌ construction

البُنُّ coffee beans

بَهِيْمَةٌ (بَهَائِمُ) cattle

بَاهِرٌ brilliant, dazzling

بَاءَ (ن) r: ب و ء, to confess

بَابٌ (أَبْوَابٌ) door

بَاحَ (ن) to disclose; أَبَاحَ to permit, legalize

بَاتَ (ض) to pass night; بَيْتٌ (بُيُوتٌ) house

أَبْيَضُ بَيْضَاءُ (f) white; اِبْيَضَّ to be white

بَيْعٌ sale; بَاعَ(ض) to sell; بَايَعَ to pledge; بَيْعَةٌ pledge

بَيْنَ between, among; بَيَّنَ to make clear, explain, prove;

بَيَانٌ statement, explanation; بَيِّنَةٌ(بَيِّنَات) clear sign, proof; مُبِيْنٌ clear

بَيْنَما while

تَ by (of oath)

تَبِعَ (س) to follow; تَابِعٌ(أَتْبَاع) follow; اِتَّبَعَ to follow closely; اِتِّبَاعٌ following; تِبَاعاً continuously

تَاجِرٌ (تُجَّارٌ) merchant; تِجَارة

تَحْتَ under, beneath

تَرْجَمَ to translate; مُتَرْجِمٌ translator

تَرَكَ (ن) to leave, give up; تَرْك (in.)

تَعْبٌ weariness; تَعْبَان tired; أَتْعَبَ to make tired; مُتْعَب tired.

تُفَّاحٌ apple; تُفَّاحَة one apple

أَتْقَنَ to do something well, perfect; مُتْقِنٌ (a.p.)

تَلِفَ (س) to perish; أَتْلَفَ to destroy

تِلْكَ that (f.)

تَلَّ (ن) to lay one down

تِلْمِيْذٌ (تَلَامِذَة) disciple, student

تَلَا (ن) to recite, fallow

تَمْرٌ (تُمُور) date; تَمْرَةٌ a piece of date

تَمْرِيْن (تَمَارِيْن) exercise

تِمْسَاحٌ allegator

تَمَّ (ض) to be complete; تَامٌّ complete; تَمَام complete, completion; إتَمّ more perfect; أَتَمَّ to make perfect

تَابَ (ن) to repent, تَائِبٌ(a.p.); تَوْبَةٌ repentance

ثَأْرٌ revenge, retaliation; ثَائِرٌ avenger;

ثَبَتَ (ن) to be firm, static;

ثَابِتٌ firm, static; ثَبَّتَ make firm, static.

ثَرْوَة wealth; ثَرِيٌّ wealthy

ثَرَى soil, moist earth

ثَعْلَبٌ (ثَعَالِب) fox

ثَلاث three; ثُلْث one third; ثَالِثٌ third; ثُلَاثي

ثَلْج (ثُلوج) ice; ثَلَّاجَةٌ refrigerator

ثَمَرٌ (أَثْمَار) fruit; أَثْمَرَ to bear fruit; مُثْمِرٌ (a.p.)

ثَانِي second; ثَانَوِيٌّsecondary; مَثَانِي oft-repeated

ثَوبٌ (ثِيابٌ) cloth, dress, gown

ثَار (ن) to rage, excite, rise; أَثَار to excite, agitate

ثَورٌ (ثِيْرَان) bullock

ثَيِّبٌ divorcee

جَبَلٌ (جِبَالٌ) mountain

جَبَنَ (ن)to recoil;جَبَان (جُبَنَاءُ) coward; جُبْنَةٌ cheese

جَبِيْنٌ (جُبُن) forehead

جَبَا (ن) r: ج ب و , to collect tax

جَبَّى to bow, prostrate; اِجْتَبَى to select, pick up

جَحَدَ (ف) to deny

جَدَّ (ض) to strive hard; جَدَّدَ to renew; جَدٌّ hard work; جِدّاً very much; جَدِيْدٌ new; جَدٌّ (أَجْدَاد) grand father; مُجِدٌّ deligent, جَدَّ (ض) to strive

أَجْدَرُ worthy, capable

جَادَلَ to argue, quarrel

جَرُؤَ to dare, be courageous; جَرِئٌ courageous; جُرْأَةٌ courage

جَرَحَ (ف) to wound, operate; جَرَاحَة operation

جَرَّ (ن) to drag, pull; جَرَّةٌ (جِرَارٌ) jar

جَرْس (جُرُوسٌ) bell

جَرِيْمَةٌ (جَرَائِمُ) crime; أَجْرَمَ to commit crime; مُجْرِمٌ criminal

جَرَى (ضّ) to run, pass;مَجْرَى passage,water course; جَارِيَةٌ (جَوَارِى) girl, maid servant, slave girl

جُزْءٌ (أَجْزَاءُ) part

جَزَعَ (ف) to lament

جَزَى (ض)to reward,recompense; جَزَى *'an*, أَجْزَى *'an* to replace;make up,compensate

جِسْمٌ (أَجْسَام) body

جَعَلَ (ف) to make, grant, begin to

جَلَبَ (ض) to fetch, bring

جِلْد (جُلُود) skin; جَلَدَ(ض) to lash; جَلْدَةٌ lashing

جَلَسَ (ض) to sit; (جُلَسَاءُ)

جَلِيْسٌ companion; (مُجَالِسُ) مَجْلِسٌ meeting, meeting place

جَلَال majesty, holiness; جَلِيْلٌ majestic; ذُوالْجَلَالِ majestic, Holy

مَجَلَّةٌ journal, magazine

تَجَلَّى to appear, manifest ourself

جَمَعَ (ف) to collect, gather, hoard; جَامِعَةٌ university; اَلجَامع / المَسْجِدُ الجَامِع big mosque; جَمَاعَةٍ party; أجمَعُون,أَجْمَعُ all; جمِيْعٌ all, every one, جَمْعَاء (f); اجْتَمَعَ to meet, assemble; اجْتِمَاعٌ meeting; مُجْتَمعٌ society, gathering; أَجْمَعَ *'ala* to agree on; إِجْمَاع consensus

جَمَلٌ (جِمَالٌ) camel

جَمِيْل beautiful; أَجْمَلُ (c); أَجْمَلَ to do well, behave well; جَمَالٌ beauty; جُمْلَةٌ sentence; جُمْلَةً in all; جُمْلَةً وَاحِدَةً all at once

جَمٌّ crowd, جَمٌّ غَفِيْرٌ big crowd

جَنَبَ (ن) to avoid, ward off; اجْتَنَبَ to avoid, shun;

اجتِنَابٌ avoidance; جَنَّبَ to avoid shun

جُنَاحٌ sin, crime; (أَجْنِحَةٌ)جَنَاح wing

جُنْدٌ (جُنُودٌ)army; جُنْدِيٌّ soldier

جِنْسٌ (أَجْنَاسٌ) gender, specie

جَنَّ (ن) to cover; (أَجِنَّةٌ)جِنٌّ jinn; جُنُون madness; جَنَّةٌ (جَنَّات/جِنَان) garden, paradise

جَنَى (ض) to sin, commit crime

جِنَيْه pound

جَهَدَ (ف) to struggle, work hard; اجْتَهَدَ work hard; مُجْتَهِدٌ(a.p.); جَاهَدَ to strive, struggle; جِهَادٌ striving, struggle, holy war; جُهْد effort

جَهِلَ (س) to be ignorant, behave irrationally; جَهْل ignorance, irrational beheviour; جَاهِلِيَّةٌ ignorance, irrational behaviour; الجَاهِلِيَّةُ period of ignorance in Arabia before Islam

جَوَاب (أجْوِبَة) answer, letter; أَجَابَ to answer, respond; اجتَابَ to cross; استَجَابَ to respond, accept the request

أَجَادَ to do well; جُوْد generosity, جَوَّاد generous

جَارَ (ن) جَوْراً to do injustice; جَائِرٌ (a.p.);جِوَار neighbourhood; (جِيْرَان) جَارٌ neighbour;أَجَار give shelter

جَائِزَة (جَوَائِزُ) prize

جَوْفٌ inside

جَالَ (ن) to roam; تَجَوَّلَ to roam, wander

الجَوُّ atmosphere

جَاءَ (ض) r. ج ى ء to come; مَجِيءٌ coming; جَاءَ bi bring

جَيْبٌ (جُيُوبٌ) pocket

جَيِّدٌ good, fine

جَيْشٌ (جُيُوشٌ) army

حَبٌّ (حُبُوبٌ) grain, corn, حَبَّةٌ one grain seed;
حُبٌّ love, أَحَبَّ to love; حبِيْبٌ(أَحِبَّاء) dear; أَحَبُّ dearer(c)

حَبَسَ (ض) to detain, put in jail

حَبَشِيٌّ Abysinian

حَبِطَ (س) to go waste, void

حَبْلٌ (أَحْبُل) rope, card

حَتَّى till, until, along with, even

حَجَبَ (ن) to hide, cover; حِجَابٌ veil, covering

حَجَّ (ن) to do Hajj ;(حُجَّاج) حَاجٌّ pilgrim; حَجٌّ , hajj; حَاجَّ to argue; حُجَّةٌ argument

حَدَّثَ to tell, talk; مُحَدِّثٌ (a.p.) scholar of hadith; حَدِيْثٌ (i)word, speech, (ii)new; (ن)حَدَثَ to happen; حَادِثَةٌ (حَوادِث) happening, event,accident, casualty; أَحْدَثَ to produce, do something new, innovate

حَدِيْقَةٌ (حَدَايِقُ) garden

حِذَاءٌ (أَحْذِيَة) shoe

حَذِرَ (س) to avoid, fear, be careful; حَذِرٌ careful, cautious

حَرْبٌ (حُروبٌ) war; حَارَبَ to fight

حَرْثٌ (ن) to plough; حَارِثٌ plough man; حَرْثٌ crop

حَرْجٌ blame, objection

حُرٌّ (أَحْرار) freeman; حُرِّيَّةٌ freedom, liberty; حَارٌّ hot; حَرارَةٌ heat, temperature

حَرَسَ (ض) to watch, guard

حَارِسٌ (حُرَّاس)watchman,guard

حَرِصَ (س) to be eager, covet; حَرِيْصٌ greedy,covetious

حَرْضٌ extremely ill

احْتَرَقَ to burn, catch fire; حَرِيقٌ fire

حَرَام prohibited; حَرَّمَ to

prohibit, forbid; احْتَرَمَ to respect, honour; مَحْرُوم deprived

إِحْرَنْجَمَ to assemble

حَرَى may be; أَحْرَى more deserving

حُزْمَةٌ bundle

حَزَنَ (ن) to grieve; حَزِيْنٌ grieved

حَسِبَ (ح) to think, guess; حَاسَبَ to take account of, examine; احتسَبَ to take into account, anticipate

حَسَدَ (ن) to envy; حَسُود envious; مَحْسُود envied

حَسُنَ (ك) to be good,beautiful; حُسْن goodness, beauty; حُسْنُ الخُلْقِ virtue, good behaviour حَسَنَةٌ act of goodness, good deed, good thing; حَسَنٌ good; أَحْسَنُ better, حَسَنَاءُ (f); أَحْسَنَ to do good; مُحْسِنٌ righteous,magnanimous; إِحْسَانٌ doing good/well, kind behaviour; إِسْتَحْسَنَ to appreciate, approve; الحُسْنَى the best way, righteousness

حَصْحَصَ to be apparent, come to notice

حَشَرَ (ن) to raise,gather,collect; (حَشَرَاتٌ)حَشَرَةٌ insect

حَاشَا except

حَصَدَ (ن) to reap; حَصِيْد reaped, crop

حَصَلَ (ن)حَصَّلَ *'ala* to get, secure

حِصَانٌ (أَحْصِنَةٌ,حُصُنٌ) horse

مُحْصِنَةٌ married woman

حَضَرَ (ن) to be present,attend; حَاضِرٌ present;مُحَاضَرَةٌ lecture; أُحْتُضِرَ was about to die

حَضَّ (ن) to persuade, excite

حَطَبٌ fire wood

مَحَطَّةٌ station

حَفِيْدٌ (حُفَدَاء) grandson

حَفَرَ (ض) to dig, excavate; حُفْرَةٌ (حُفَرٌ) pit, ditch

حَفِظَ (س) to save, protect, memorize; حَفِيظٌ mindful, attentive; مَحْفَظَةٌ briefcase; حَافَظَ save, protect

حَفْلَةٌ celebration; حَفْلُ التَخَرُّجُ convocation ceremony; احْتَفَلَ to celebrate

حَقِيبَةٌ briefcase, portfolio

حَقَدَ (ض)to hate, despise; حِقْدٌ hatred

حَقَرَ (ض) to look down upon, deride; حِقَارَةٌ contempt; مُحَقَّرَةٌ trifle

حَقٌّ (i) truth, (ii) true, (iii)right, (iv) real

الحَقِيْقَة truth, reality; حَقَّق to realize, make true; استَحَقَّ to have right on s.th., own; أَحَقُّ more deserving

حَقْلٌ (حُقُولٌ) field

حَكَمَ (ن) to decide, rule, judge; (حُكَّام)حَاكِمٌ ruler; حُكْم rule, rationale;حُكُومَةٌ government;مَحْكَمَةٌ court;أَحْكَمَ to make firm,clear, to establish; مُحْكَمٌclear,unambiguous; (حُكَمَاءُ)حَكِيْمٌ wiseman; حِكْمَةٌ wisdom; احْتَكَمَ to file suit, seek justice.

حَكَى (ض) to narrate,relate; حِكَايَةٌ story, narrative

حَلِيبٌ milk

حَلَجَ (ن) to spin; حَلَّاجٌspinner

حَلَفَ (ض) to swear; حَلِيْفٌ confederate, ally; حِلْف alliance

حَلَّ (ن) to unfasten, solve, put up; حَلٌّ (in) solution; (ض)حَلَّto be permissible, lawful; أَحَلَّ legalize, occupy, settle; انْحَلَّ to be lose, to open

حَلِيْمٌ element, forebearing; حِلْمٌ forbearance; حُلْمٌ (i)maturity, (ii)-(أَحْلَام) dream

حُلْوٌ sweet

حَمِدَ (س) to praise; حَمْدٌ (in) praise; حَمِيْدٌ praised, praise-worthy

حِمَارٌ (حُمُرٌ) ass

حُمْرَةٌ redness; حَمْرَاءُ ,أَحْمَرُred; إِحْمَرَّ to be red, turn red

حَامِضٌ sour

حُمْقٌ foolishness; (حُمَقَاءُ)أَحْمَقُ fool, stupid, حَمْقَاء (f)

حَمَلَ (ض) to carry, be pregnant, -*'ala* attack; حَمْلَة attack, compaign; احْتَمَلَto bear,be possible; إِحْتِمَال possibility; مُحْتَمَلٌ possible

حَمَّامٌ bathroom

حَمٌ (أَحْمَاء)father-in-law

حُمَّى fever; (ض)حَمَى to defend;(حُمَاة)حَامِي defender, guard;

حَاجَةٌ (حَوَائِج) need; احْتَاج *-ilā* to need

حَاوَرَ to talk, discuss; حِوَار discussion

حَوْضٌ tank

حَالَ (ن) to obstruct, pass, come in between;

(أحوال)حالٌ condition; حَولَ around;حَولٌ power, might

حَيْثُ wherever, as; حَيْثُمَا wherever

حِيْلَةٌ trick, strategy; احْتَالَ play trick, make effort; مُحْتَال (a.p.)

حِيْنٌ (أحْيَان) when, at the time of, sometime

حَيٌّ alive; (س)حَيَّ to be alive;حَيَاةٌ life; أحْيىَ to revive, give life to; حَيَّى to greet; تَحِيَّةٌ greeting; استَحْيَى to keep alive, feel shy; حِيَاءٌ modesty, shyness

خَبُثَ (ك) to be bad, evil; خَبِيْثٌ evil, filthy

خَبَرٌ (أخْبَارٌ) news; خَبِيْرٌ informed, knowledgeable, expert; خِبْرَةٌ expertise; اخْتِبَارٌ test, examination

خُبْزٌ bread

خَاتِمٌ ring, seal, last

خَدَشَ (ض) to hurt

خَدَعَ (ف) to deceive

خَدَمَ (ن) to serve; خِدْمَةٌ service; خَادِمٌ servant

خَذَلَ (ن) to foresake

خَرِبٌ ruined

خَرَجَ (ن) to go out; خُرُوْجٌ (in) exit; مَخْرَجٌ exit; خِرِّيجٌ graduate; تَخَرَّجَ to graduate; إسْتَخْرَجَ to take out; أخْرَجَ to drive out

خَرَّ (ض) to fall

أخْرَسُ mute, خَرْسَاء (f)

خَرِيْطَةٌ (خَرَايِط) map, drawing

خَرُوْفٌ lamb

خَزَّانُ الْمَاءِ water tank

خِزْيٌ shame; أخْزىَ to humiliate; أخْزَى more humiliating

خَسِرَ (س) to lose; خُسران loss; خَاسِرٌ loser

خَسِيسٌ miserly

خَشِعَ (ف) to soften, be humble/low/submissive

خَشِيَ (س) to fear; خَشْيَةٌ fear

خَاصَّةً particularly

خَصَفَ (ص) to mend, repair

خَصْلَةٌ (خِصَالٌ)habit,characteristic

اخْتَصَمَ to quarrel

خُضْرَةٌ greenness;أخْضَرُ, خَضْرَاءُ (f) green; إخْضَرَّ to be/turn green

خَطْأٌ (أخْطَاء) mistake; خَطِيئَةٌ (خَطَايَا) fault, sin; خَطَّاءٌ sinner(c)

خَطَبَ (ن) to propose; خَاطَبَ to address, lecture; خَطِيْبٌ

orator; خُطْبَةٌ lecture, sermon

خَطَفَ (ف) to pick

خُطْوَةٌ (خُطَوَاتٌ) step

خَفِيْرٌ watchman

خَفَضَ (ض) to lower; مُنْخَفِضٌ low

خُفٌّ leather socks; خَفَّفَ to reduce, decrease

أَخْفَى to hide; خَفِيٌّ hidden, secret

خَلَدَ (ن) to be permanent; خَالِدٌ permanent; خُلُودٌ permanence

خَلَصَ (ن) to be pure; *-min* to be free from; *-ilã* to be free for; خَالِصٌ pure; أَخْلَصَ to pursue s.th sincerely; مُخلِصٌ sincere;خَلَاصٌ delivery

خَالَطَ to mix with s.o.

خَلَعَ (ف) to take out

خَلَفَ (ن) to come after, succeed; خَلَفٌ(خُلُوفٌ) successor; خَلْفَ behind;خَلِيفَةٌ(خَلَائِفُ) successor, deputy; خَالَفَ to oppose; أَخْلَفَ to go back on one's word; إِخْتَلَفَ to differ; اخْتِلَافٌ difference;استَخْلَفَ to apoint successor, deputy

خَلْق creation

خُلُق character, behaviour; أَخْلَاق morals

خَلَلٌ defect, gap; خِلَال between, through; خَالَلَ to make friend; خُلَّةٌ(خِلَالٌ) attribute, characteristic, intimate freindship; خَلِيلٌ very dear/intimate

خَلَا (ن) to pass, elapse,retire in solitude; مَا خَلَا, خَلَا except

خَمْرٌ (خُمُور) wine

خَمْسٌ five; خَامِسٌ fifth

خَمْطٌ bitter

خِنْصَرُ little finger

خَافَ (س) to fear; خَوْفٌ fear; خَائِفٌ (a.p.)

خَوَل servant; خال maternal uncle; خَالَةٌmaternal aunt

خَيْرٌ (i)good, (ii)goodness, (iii) wealth;(iv)better; اخْتَارَ to choose,select;خِيَارٌchoice

خَيْلٌ horses

دَبَّ (ن) to creep;دَابَّةٌcreeper, animal; دَبَّابَةٌ tank

دُبُرٌ back; أَدْبَرَ to turn back, flea

دَحْرَجَ to roll

دَخَلَ (ن) to enter; دَاخِل inside; دُخول entry; مَدْخَلٌ entrance; أَدْخَلَ to

enter s.thing./s.o. in

دَرَجَةٌ (دَرَجَاتٌ) grade, level, rank

دَرَسَ (ن) to study: دِرَاسَةٌ study; (مَدَارِسُ)مَدْرَسَةٌ school

أَدْرَكَ to attain, comprehend, overtake, get

دِرْهَمٌ (دَرَاهِمُ) dirham

دَسَّ (ن) to trample over, crush

دَعَّ (ن) to rebuff

دَعَا (ن) to invite, pray, call, preach; دُعَاءٌ prayer, call, supplication; دَعْوَةٌ call, prayer, preaching; دَاعِى (a.p.); مَدْعُوٌّ (p.p) called, invited.

دَفْتَرٌ (دَفَاتِرُ) register

دَفَعَ (ف) to push, avert, remove, pay; دَافِعٌ (a.p.); دَافَعَ to defend; دِفَاعٌ defence

دَقَّ (ن) to knock; دَقٌّ knock; دَقِيقَةٌ moment

دَكَّ (ن) to demolish, shatter, hammer

دُكَّان (دَكَاكِيْنُ) shop

دُلُوكٌ decline

دَلَّ (ن) to guide, indicate; دَلِيْلٌ sign, guide, argument; اِسْتَدَلَّ to argue

دَمٌ (دِمَاءٌ) blood

دَنَا (ن) to go/come near; أَدْنَى to bring near; دَانٍ near; أَدْنَى less; أَدْنَى , دُنْيَا (f) nearer; الدُّنْيَا this life, worldly life

دَهْرٌ (دُهُور) time, duration

دَهَشَ (ف) دُهِشَ to be baffled, amazed, surprised; دَهْشَةٌ surprise, fear, perplexity

دَاءٌ illness

دَارَ (ن) to go round; دَارٌ (دِيَارٌ) house, abode; دَيَّارٌ inhabitant; أَدَارَ to manage; administer; مُدِيْرٌ manager, administrator, rector.

دُوَلٌ changing

دَامَ (ن) to continue, persist, last; دَائِمٌ lasting; مَادام as long as it continues

دُوْنَ without, in defence of

دِيْوانٌ (دَوَاوِيْنُ) register, court

دَوَاءٌ (أَدْوِيَةٌ) medicine

دِيْكٌ cock

دَانَ (ض) (i) to subjugate, (ii)to surrender, submit; دِيْنٌ (i) submission (ii)religion, (iii)recompense

ذِئْبٌ (ذِئَابٌ) wolf

ذَبَحَ (ف) to slaughter

ذَبُلَ (ن) to dry up; ذَابِلٌ dried

ذِرَاعٌ (أَذْرُعٌ) arm; ذَرَعَ (ف) to measure; ذَرْعٌ measurement

ذُرِّيَّةٌ (ذَرَارِى) progeny, children

ذَقَنٌ (أَذْقَان) chin

ذَكَرَ (ن) to mention, remember, recollect; ذَكَرٌ male; ذِكْرِيٰ reminder, advice; ذَاكِرَة memory; ذَكَّرَ to remind admonish, مُذَكِّرٌ (a.p.); اِذَّكَرَ اِذْتَكَرَ to accept admonition

ذَكِيٌّ (أَذْكِيَاء) intelligent; ذَكَاءٌ intelligence

ذٰلِكَ that (m)

ذَلَّ (ض) to submit, surrender, be mean; ذَلِيْل weak, subjugated, mean; أَذَلَّ to degrade; ذِلَّةٌ disgrace

ذَمَّ (ن) to blame; ذِمَّةٌ responsibility

ذَنْبٌ (ذُنُوبٌ) sin, mistake; اَذْنَبَ to sin; مُذْنِبٌ (a.p.)

ذَهَبَ (ف) to go; ذِهَابٌ going; اَذْهَبَ to take away

ذَهَبٌ gold

ذِهْنٌ (أَذْهَان) mind

ذَابَ (ن) to melt

ذادَ (ن) to guard, defend; الذَّودُ a small group of camels

ذَاقَ (ن) to taste; ذَائِقَة taste, taster

ذَاعَ (ض) to spread; إِذَاعَةٌ broadcasting

رَأس (رُؤُسٌ) head; (ف)رَأسَ to head;

رئيسٌ head, president; رَئِيْسُ البَلَدِ mayor of the city

رؤُف (ك) to sympathize; رَؤوفٌ kind, merciful, loving; اسْتَرْأَفَ to ask for sympathy

رَأى (ف) to see, think; رَأيٌ opinion, view; أَرَى to show; رُوئِيَاء dream; مِرْآةٌ (مَرَايا) looking glass

رَبٌّ (أَربَابٌ) lord, owner, care -taker, nourisher

رُبَّ some of, many of

رَبِحَ (س) to be profitable, flourish; رِبْحٌ (أَرْباح) profit

الرَّبِيْعٌ spring

أَرْبَى to increase, develop; رِبَوا interest

رَتَعَ (ف) to graze; مَرْتَعٌ grazing ground

رَتَّلَ to recite, chant

رِجْزٌ punishment

رِجْسٌ filth, abomination

رَجَعَ (ف) to rerurn; رُجُوعٌ return; مَرْجَعٌ (مَرَاجِع) reference, source

رَجُلٌ (أَرْجُلٌ)رِجْلٌ;man(رِجَالٌ) leg, foot

رَجَا (ن) to hope, expect

رَحُبَ (ك) to be wide, spacious; رَحَّبَ to greet; مَرْحَباً congratulation!

رَحِمَ (س) to have mercy on; (رُحَمَاء) رَحِيْمٌ merciful; الرَّحْمٰن Most Merciful; رَحْمَةٌ mercy,compassion; (أرحَامٌ) رَحِمٌ blood relative, kinship, womb

رُخاءٌ prosperity

رُخْصَةٌ (رُخَص) concession

رَدَّ (ن) to return, pay back, answer, reject; رَدٌّ return, payment, answer, rejection;اِرْتَدَّto apostatize

رَزَقٌ (ن) to provide, feed; (أَرْزَاقٌ) رِزْقٌ provision, sustenance;رَزَّاقٌ provident

رَسَبَ (ن) to fail

رَسُولٌ (رُسُلٌ)messenger;أرسَلَ to send, allow; رِسَالَةٌ (رَسَائِل) message, letter

أَرْشَدَ to guide; رُشُدَ(ك) to be mature; رُشْدٌ maturity, right behaviour

رَشَحَ (ف) to propose as candidate; مُرَشَّحٌcandidate

أَرْضَعَ to breast-feed; مُرْضِعَةٌ one who suckles

رَضِىَ bi (س) to be pleased with, approve; رِضْوان pleasure, approval; أرَضَي to please s.o.; مَرْضِىٌّ object liked

رَطْبٌ wet

رَعَى (ف) to tend sheep, supervise, take into consideration; الرَّاعِى shepherd, guard; رِعَايَةٌ supervision; رَعِيَّة herd, subject

رَغِبَ (س) *fi* to take interest in; - *'an* to turn away from

رَفَعَ (ف) to raise; اِرْتَفَعَ to rise, go up; مُرْتَفِعَةٌ raised

رَفَقَ (ن) to be linient, kind friendly; (رُفقَاء) رَفِيْقٌ friendly, linient, companion; مُرَافَقَةٌ company, fellowship

رِقَابٌ (رَقَبَةٌ) neck

رُقَادٌ sleep

رَقَعَ (ف) to mend

رَقِىَ (س) to rise up, progress; رَاقِيَةٌ progressive; الرُّقِىٌّ progress

رَكِبَ (س) to ride; مَرْكَبٌ carriage, riding

رَكَعَ (ف) to bow; (رُكَّعٌ) رَاكِعٌ

one who bows (in prayer)

رَكَنَ (ن) to tilt, incline

أَرْمَلَةٌ (أرامِلُ)widow, widower,

رُمَّان pomogranate

رَمَى (ض) to throw, hit;مَرْمَى goal, target

رَهِبَ (س) to fear; رَهِيْبٌ frightful, terrible; رَهْبَةٌ fear; رَاهِبٌ (رُهْبَان) hermit; رَاهِبَةٌ nun

رَهْطٌ group

رُوبِيَةٌ rupee

رَاحَ (ن) to move (in the evening), go away,walk; رَوْحٌ soothing mercy, breeze, comfort; رَيْحَان sweet smell; رَائِحَةٌ smell; رُوْحٌ (أرْواح) soul; رِيْحٌ (رِيَاحٌ) wind; مِرْوَحَةٌ fan; رَاحَةٌ comfort, ease; استَرَاحَ to take rest

أرادَ to will, want, desire; مُرِيْدٌ (a.p.), مُرادٌ (p.p.); رَاوَدَ entice, persuade

رَوَى (ض) to narrate; رِوَايَةٌ narration, story, novel, narrative; مَرْوِيَّةٌ narrated;

رَوِيَ (س) to drink to one's fill; أَرْوَى to water; رَوَّى to irrigate

رَابَ (ض) to disturb, cause doubt; رَيْبٌ doubt; رِيْبَةٌ suspicion; أرابَ to disturb

رَايَةٌ (رَايٌ) flag

زِبْدَةٌ butter

زَجَرَ (ن) to scold, rebuke

زَحْزَحَ to remove

ازْدَحَمَ to be crowded; ازْدِحَامٌ crowd; مُزْدَحِمَةٌ crowded

زَرَعَ (ف) to sow, grow; زَراعَةٌ agriculture, sowing; مَزْرَعَةٌ agricultural farm

أَزْرَقُ، زَرْقَاء (f) blue; اِزْرَقَّ to be blue, turn blue

زَعَمَ (ن) to claim; مَزْعُوم claimed

زَلْزَلَ to shake, rock; تَزَلْزَلَ to quake; زَلْزَلَة (زَلَازِل) earth-quake

زَمِيْلٌ (زُمَلَاء) colleague

زَمَان (أزمِنَة) time

زَنْدَقَةٌ heresy, atheism; زِنْدِيْقٌ (زَنَادِقَة) heretic, atheist

زَنَى (ض)commit adultry

زَهَدَ (ف) to abstain, renounce, *-fi* lose interest in ; زاهِدٌ (زُهَّادٌ) ascetic; زُهْدٌ asceticism

زَهَرَ (ف) to flourich; زَهْرَةٌ (أزهار) flower; أزهَرُ,

زَهْرَاء (f) radiant; اِزْدَهَرَ to blossom

زَوْجٌ (أَزْوَاجٌ) pair, spouse; زَوَّجَ to give s.o. in mariage; تَزَوَّجَ to marry

زَارَ (ن) to visit; زَائِرٌ visitor; زِيَارَةٌ visit; زُوْرٌ lie

زَالَ (ن) to move, vanish; أَزَالَ to remove s.th.

زَادَ (ض) to increase; اِزْدَادَ (v.in.) to increase; اِسْتَزَادَ to ask for more

زَاغَ (ض) to go wrong; أَزَاغَ to turn one wrong

زَالَ (ض) to remove; أَزَالَ to remove; مَازَالَ and لَايَزَالُ to continue, persist

زَانَ (ض) to adorn, decorate; زِيْنَةٌ decoration, glitter, beautification

سَأَلَ (ف) to ask, question, beg; سَائِلٌ begger, questioner; مَسْئَلَةٌ (مَسَائِلُ) problem, begging

سَئِمَ (س) to be weary; أَسْأَمَ to make s.o. weary

سَبَّ (ن) to abuse; سَابَّ to abuse; سَبَّبَ to cause; سَبَبٌ (أَسْبَابٌ) cause

سَبَحَ (ف) to swim; سَبَاحَةٌ swimming, سَبَّحَ to praise, glorify

سَبْعٌ seven; سَابِعٌ seventh; أُسْبُوعٌ week

أَسْبَغَ to do well, perfect

سَبَقَ (ض) to outdo, excel; سابَقَ to compete; مُسَابَقَةٌ competition; سِبَاقٌ race; سَابِقٌ winner, forerunner, predecessor

سَبِيْلٌ (سُبُلٌ) way

سِتٌّ six; سَادِسٌ sixth; سُدُسٌ one sixth

سَتَرَ (ن) to hide, veil; سِتْرٌ (أَسْتَارٌ) veil, curtain

سَجَدَ (ن) to prostrate; سُجُودٌ, سَجْدَةٌ prostration; سَجَّادَةٌ carpet, prayer mat; مَسْجِدٌ (مَسَاجِدُ) mosque; المَسْجِدُ الحَرَامُ Holy Mosque of Macca

سِجْنٌ (سُجُونٌ) prison

سَحَابٌ (سُحُبٌ) cloud

سَحَرَ (ف) to bewitch, fascinate; سِحْرٌ spell, sorcery, magic; سَحَرٌ dawn, early morning; سُحُورٌ breakfast before dawn; سَاحِرٌ (سَحَرَةٌ) magician, sorcerer

سَحِيْقٌ far away

سَخِرَ (س) to mock, laugh at

سَخِطَ (س) to dislike; أَسْخَطَ displease, make angry

سَدَّ (ن) to block, check; سَدَّدَ to correct, set right سَدِيْدٌ right, correct

سِدْرٌ lote-tree

سِراجٌ lamp; سَرْج saddle

سَرَحَ (ف) to set free; مَسْرَحٌ theatre; سَرَّحَ set free

سَرَّ (ن) to please; سُرُورٌ joy, happiness; مَسْرُورٌ happy, pleased

سَرِيْعٌ fast; سَارَعَ hasten

سَرَّاءُ prosperity, happiness سِرٌّ secret; أَسَرَّ to say something in secret

أَسْرَفَ to squander; اسرافٌ axtravagance

سَرَقَ (ض) to steel; سَرْقَةٌ theft; سَرِقَةٌ thing stolen

سَرُوَ (ك) to be respectable; سَرِيٌّ respectable

سَطَحَ (ف) to spread, level

سَطَرَ (ن) to write; مَسْطُورٌ written

سَعُدَ (ك) to be happy, fortunate, سَعِيْدٌ happy; سَعَادَةٌ happiness; سَاعَدَ to help; مُسَاعَدَةٌ help, assistance

سَعْرٌ (أَسْعَار) price

سَعِيْرٌ Hell

سَفَرٌ (أَسْفَار) journey; سَافَرَ to travel; مُسَافِرٌ (a.p.);

سِفْرٌ (أَسْفَار) book;

سَفِيْرٌ (سُفَرَاء) ambassador

سَفِيْنَة (سُفُنٌ) boat

سَفِهَ (س) to be foolish; سَفِهَ نَفْسَه to make oneself fool; سَفِيهٌ fool

سَقَطَ (ن) to fall; سَاقِطٌ falling, fallen

سَقْفٌ (سُقُوفٌ) roof

سَقَى (ض) to give water, drink; سَاقِي cup-bearer

سَكَبَ (ن) to pour

سُكَّرٌ sugar; أَسْكَرَ to intoxicate سَكْرَان intoxicated

سَكَنَ (ن) to reside, settle; أَسْكَنَ to settle s.o.; سَاكِن (سُكَّان) resident; سَكَنٌ (أَسكَان) residence; مِسْكِيْن pauper

سَلَاح (أَسلِحَة) weapon

سَلْسَلَ to chain up, continue; مُسَلْسَل continuous; serial

سَلِمَ (س) to be safe; سَالِمٌ safe, secure; سَلَامٌ peace; أَسْلَمَ to surrender, obey, hand over; سَلَامَةٌ safety; إِسْتَلَمَ to receive, take possession; سَلَّمَ to greet

سُلْطَان (سَلَاطِيْن) ruler, sultan, authority

سَمِحَ (ف) to give, part with

أسْمَرُ brown
سَمِعَ (س) to hear; سَمْعٌ (أسمَاع) ear, hearing; أسْمَعَ to make s.o. hear
سَمَكٌ (أسْمَاك) fish
سَمِيْنٌ fat
سَمَاءٌ (سَمَاوَات) sky, heaven
سَمَّى to name; مُسَمًّى named
سُنْبُلُ (سَنَابِلُ) ear/spike of grain
سَنَةٌ (سِنِيْن,سَنَوَاتٌ) year; سَنَوِى annual
سَنَّ (ن) to set example; سُنَّةٌ (سُنَنٌ) practice, example
سَهَرَ (ف) to be awake; سَاهِرٌ awake
سَهَلٌ easy; أسْهَل easier; سُهُولَةٌ ease
سَهْوٌ mistake
سَاءَ (ن)to cause pain, be bad; سُوءٌ evil; سَيِّئَةٌ (سَيِّئَاتٌ) evil deeds, misfortune; سَوْءَ ةٌ private part; أسَاءَ to do evil, harm
سَاحَةٌ field,courtyard,wide space
سُوْرَةٌ *surah* or part of the Quran
سَادَ (ن) to lead; سَيِّدٌ (سَادَة) leader, gentleman; سَيِّدَة lady; سَوَّدَ to make s.o. leader; سُودَدٌ leadership
أسْوَدُ سَوْداء (f) black; إسْوَدَّ be black
سَوِىَ (س) to be in order; سَاوَى to make equal, level; سَوَاءٌ equal, straight; استوىَ to be even, straight, firm; سَوَّى to perfect, level, correct, strengthen
سَارَ (ض) to wander, walk; سَيَّارَة car
سَيْفٌ (سُيُوفٌ) sword
سَيْلٌ (سُيُولٌ) flood
شَأن (شُئُون) affair, matter, condition
شَاى tea
شَابٌّ (شُبَّان) young, youth
شِبْرٌ span
شَبِعَ (س) to eat to one's fill/satisfaction;شَبْعَان one who has eaten to his satisfaction
شُبَّاك (شَبَابِيْك) window
شِبْهٌ similarity; تَشَابَهَ to be similar, alike; مُتَشَابِه similar ambiguous, allegorical; اشْتَبَهَ to be doubtful, unclear; مُشْتَبِهٌ doubtful;شُبْهَةٌ doubt
شَتَّان what a difference between!
شَتَّى diverse
شِتَاء winter
شَجَرٌ (أشْجَار) tree

أشْجَعُ very brave; شَجَاعَة bravery

شَاحِنَةٌ truck

شَدَّ (ن) to tighten; شَدِيْدٌ (أشِدَّاء) strong, hard; (شَدَائِدُ) شِدَّةٌ hardness, difficulty, calamity; مَشْدُودٌ hand-cuffed

شَرِبَ (س) to drink; شُرْبٌ drink, drinking

شَرَحَ (ف) to explain, comment; (شُرُوحٌ) شَرْحٌ commentary

شَرٌّ (شُرُورٌ) evil; (أشْرَار) شَرِيرٌ wicked

شَرَعَ (ن) to begin, enact; (مَشَارِيْعُ) مَشْرُوعٌ project

شَرْف honour; (ك)شَرُفَ to be gentle,respectable;شَرِيْفٌ (شُرَفَاء) gentle, noble, respectable

شَرْقٌ East;مَشْرِقٌ East; الشَرْق الاقصى Far East; أشْرَقَ to lighten, shine; مُشْرِقٌ shining

شَرَى (ض) to sell; اشْتَرَى buy;مُشْتَرِى buyer

شَطْرَ towards; شَطْرٌ part, half

شَطْرَنْج chess

شُعْبَةٌ (شُعَبٌ) part, department

شَعَرَ (ن) to realize, be conscious of; أشْعَرَ to remind, make couscious of; شِعَار sign, mark, distinction; (أشْعَار) شِعْرٌ verse, poetry; شَعْر hair; شَعِيْرٌ barley; شَعِيْرَةٌ (شَعَائِر) rites

شُعْلَةٌ flame; اشتَعَلَ to be inflamed, burn; مُشْتَعِل angry, inflamed, agitated

شَغَلَ (ن) to be busy; مَشْغُولٌ busy;شَغَّال very busy, working;

اشتَغَلَ to be busy, work

شَفَعَ (ف)to recommend;شَفِيْعٌ recommender

مُشْفِقٌ loving, compassionate

شَفَا edge

شَقَّ (ن) to split; شَقَّ *'ala* be hard upon, create difficulty for; شَاقٌّ hard, painful; شَاقَّ to oppose; شِقَاقٌ dissension; شِقٌّ half piece; انشَقَّ to split (v.in.)

شَقِىَ (س) to be miserable; شَقِيٌّ wretched, miserable; أشْقَى more miserable, unfortunate

شَكَرَ (ن) to be grateful, thank; شَاكِرٌ(a.p.) شَكُور greatly thankful

مُشْكِلَةٌ (مَشَاكِلُ) difficulty

إِشمَأَزَّ to shrink

شَمْسٌ (شمُوس) sun

شَهِدَ (س) to witness; شَهَادةٌ witness, degree, certificate, open; (شُهُود)شَاهِد witness; (شُهَدَاء)شَهِيْد martyr;شَاهَدَ to see,watch; مُشَاهِد spectator

شَهْرٌ (أَشْهُر و شُهُور) month; شَهِيْرٌ famous

شَهْوَة (شَهْواتٌ) desire, pleasant things; إشتهَى to desire, want

شَوْق longing;اشتَاقَ to long for

شَاءَ (ف) to will; (أشيَاء)شَىْءٌ thing

شَيْبٌ old age

شَيْخٌ (شيُوخٌ) old man

أَشَادَ to praise higly, loudly

شَاعَ (ض) to spread (v.in.) أَشَاعَ to spread,broadcast (v.tr.),إِشَاعَةٌ broadcast

صبَّ (ن) to pour down

صَبَاح morning; أَصْبَحَ to be in the morning; (مَصَابيحُ)مِصْبَاح lamp

صَبَرَ (ن) to be patient; صَبْر patience; صَابِر patient, صَبَّار, صَبُور very patient

صَبَغَ (ن) to dye, colour; صَبَّاغ dyer

صَبى (صِبْيَان) baby

صَحِبَ (س) to join company of, accompany;صَاحِب (أَصْحَاب) companion, friend, possessor

صَحَّ (ص) to be right,correct, fine;صِحَّة health;صَحِيحَ correct, fine, healthy

صَحِيْفَة (صُحُف)book,newspaper

صَحْن (صُحُون) (i) plate, (ii) courtyard

صَحْراء (صَحَارى) desert

صَخَبَ (ف) to shout, rage

صَدَّ (ن) to check, obstruct, close

صَدَر (ن) to issue, proceed; (صُدُور) صَدْر chest, front; صُدُور procession, going out

صَدَق (ن) to tell the truth; صِدْق truth; (أصدِقَاء)صَادِق true, truthful; صَدَّق regard/ declare as true, testify; صَادَق to befriend, join company of; صَدِيق friend; صَداقَة friendship; تَصَدَّق give in charity; (صَدَقَات) صَدْقَة charity

صَدِئَ (س) to rust

صَرَخَ (ن) to call for help;

صَرِيْخٌ call for help
صَراط path, way
صَرَف (ض) spend, exchange; أَصْرَف to turn s.o. away
صَعْب difficult
صَعِقَ (س) to be stunned, stupified, thunderstruck; صَاعِقَةٌ(صَوَاعِق) thunder
صَغِيْر small; أَصْغَرُ (صُغْرَى.f) smaller
صَفْحة page
أَصْفَرُ (صَفْرَاء.f) yellow; اِصْفَرَّ to be/turn yellow
صَفّ (صُفُوف) line, class
صَفَا (ن) to be pure, clear; صَافِى pure, clear; اصْطَفَى to select, choose
صَقْرٌ (صُقُور) falcon
صَلَبَ (ن) to hang on cross
صَلَحَ (ن) to be fit, fine, good; صَالِحٌ good, fit, righteous; صَالَحَ to make peace, agreement; صُلْحٌ peace, agreement; صَلَّحَ to repair; أَصْلَحَ to reform; مُصْلِح reformer; فِى صَالِح in the interest
صَلِىَ (س) to go near, enter; صَلَّى to pray, offer prayer; صَلاَة prayer.
الصَّمَد Absolute,
أَصَمُّ (صُمٌّ) deaf صَمَّاء (f)
صَنَعَ (ف) to make, construct; صَنَاعة making, industry; مَصْنَع factory; صُنْع doing, deed, work; صَنِيعَة things made, favour, grace; صَانِع المَعْرُوْف doer of good
صُنْدُوقٌ (صَنَادِق) box
صَنَم (أَصْنَام) idol
صَهْ be silent!
صَوْتٌ (أَصْوَاتٌ) sound; voice
صُورَةٌ (صُوَرٌ) picture, photo; صَوَّرَ make picture, مُصَوِّر photographer; الصُّور trumpet
صُوفٌ (أَصْيَاف) wool
صَامَ (ن) to fast; صَوْم fast, fasting
صَانَ (ن) to save, maintain; صَيَانَة maintenance
صَاحَ (ض) to cry, say loudly.
صَادَ (ض) to prey; صَيْدٌ prey; صَيَّادٌ hunter
صَارَ (ض) to become, turn into; مَصِيْر end, result destination
صَاغَ to cast; صائِغ goldsmith; صِيَاغَة casting
صَيْفٌ summer
ضَئِيل feeble, dim, thin
ضَبَابٌ fog, cloud of smoke

ضَحِكَ (سَ) to laugh

أَضْحَى be at noon, become

ضَرَبَ (ضِ) to strike,hit; ضَرَبَ مَثَلاً to cite a parable

ضَرَرٌ loss, harm; ضِرَار harming one another; ضَرَّاء adversity,difficulty; الْمُضْطَرُّ destitute

ضَعُفَ (ك) to be weak; ضَعِيْفٌ (ضُعَفَاء) weak أَضْعَفُ weaker; مُسْتَضْعَف down-trodden,oppressed; ضِعْفٌ times

ضَلَّ (ضِ) to stray, lose track; ضَلَالَة straying, mistake; ضَلَال going astray;أَضَلَّ to mislead

ضَمَّ (ن) to combine (v.tr.); انْضَمَّ to combine with (v.in.)

ضَوْءٌ (أَضْوَاء) light; ضِيَاء light; أَضَاءَ to lighten, shed light

ضَاعَ (ض) to be lost; ضَائِع lost, wasted;أَضَاعَ to waste; ضَيَّعَ to destroy; (ضِياع)ضَيْعَة landed state, domain, village

ضَيْفٌ (ضُيُوفٌ) guest; أَضَافَ to host;مُضِيف host

الطِبٌّ medical science الطَبَابَة medical practice; الطَّبِيْبُ medical doctor

طَبَخَ (ف) to cook, طَبّاخ cook, مَطْبَخ kitchen

طَبْعَ (ف) to print, seal; مَطْبَعٌ printing press

طَبَقٌ (أَطْبَاق)level, layer, stage

طَرِبَ (س) to rejoice; طَرِبٌ rejoicing, delighted

طَرَحَ (ف) to drop; طَرِيْح dropped

طَرَدَ (ن) to drive away; طَرِيد driven away

طَرْفٌ (أَطْرَافٌ) party, side

طَعِمَ (س) to eat; أَطْعَمَ to feed; طَعَامٌ food; مَطْعَم restaurant اسْتَطْعَمَ to ask for food

طَعَنَ (ن) to slander, redicule; طَعِينٌ rediculed, مِطْعَان slanderer

طَفِقَ (س)to begin to,continue;

طَلَبَ (ن) to seek, demand, call, pursue; طَالِبٌ(a.p.)مَطْلُوبٌ (p.p.); طَالَبَ to demand, مُطَالَبٌ (p.p.)

طَالِبٌ (طَلَبَة/طُلَّابٌ) student

طَلَعَ (ف) to rise, طَالِع (a.p.), مَطْلَع rising, horizon

طَلِقٌ smiling, cheerful, fresh, انطَلَقَ to start أَطْلَقَ to set free; طَلَاق divorce طَلَّقَ to divorce

إطمَئَنَّ to be satisfied, feel secure, satisfied, مُطمَئِنٌّ (a.p.)

طَمَعَ (ف) to crave, covet, desire; طَامِع greedy

طَهُرَ (ك) to be clean, طَاهِر (a.p.) أَطْهَرُ (c)

طَهُور (in.)/ cleanliness, طَهَّرَ to purify, مُطَهّر greally cleaned, purified

أَطَاعَ to obey; مُطِيعٌ obedient; طَاعَة obidience;

طَوْعاً gladly, اِستَطَاعَ to be able to do; استطاعة ability, capability

طَافَ (ن) to go round; طَائِف (a.p.), طَوَّافٌ going round (the Ka'ba); طَائِفة group

طَال (ن) to be long, tall; طُول length, all along; طَوِيل long, tall; طوِيْلُ القامَةِ tall statured; طَاوِلَة table

طَوى (ض) to cover distance, fold, mould.

انطَوَى to be folded

طاب (ض) to be fine, pleasing, good; طَيِّب fine, good; أَطْيَبُ better, fine, more pleasing

طَارَ (ض) to fly; طَيْرٌ(طُيُور) bird; طَيْرَان flight; المَطَار airport

أَطَاقَ (ض) to be able to do; طاقَةٌ power, ability, capability

طِيْن clay, earth

ظُرُوفٌ (s.ظَرْفٌ) circumstances

ظَلَّ (ض)to continue

ظِلٌّ shade, shadow

ظُلَّةٌ (ظُلَلٌ) canopy, shelter; أَظَلَّ to shade, cover مُظِلَّةٌ umbrella

ظَلَمَ (ض) to wrong, oppress, lessen; ظَالِمٌ wrong-doer, oppressor; ظَلَّامٌ tyrant; ظَلُوم cruel, tyrant; أَظْلَمَ to be dark, darken; الظُّلْمَةُ darkness

ظَنَّ (ن) to guess, think, surmise; ظَنٌّ guess, surmise, idea, conjecture

ظَهَرَ (ن) to appear; ظَهَرَ(عَلى) to dominate; الظَّاهِر apparent, dominant; أَظْهَرَ to reveal, make dominant

عَبَدَ (ن) to worship, serve; عَابِدٌ (عُبَّادٌ) (a.p.); عَبْد (عَبِيْد,عِباد) slave, servant; عِبَادَة worship, obedience, service

عَبَرَ (ن) to cross, pass; عَابِرُ سَبِيْلٍ traveller; عِبْرَةٌ lesson; إِعْتَبَرَ to take a lesson; عِبَارَة passage; عَبِيْرٌ fragrance

عِتَابٌ anger; عَاتَبَ to scold, be angry with

عَثَرَ (ض,ن) to come across, stumble

عُجَابٌ very strange; أَعْجَبَ to please; تَعَجَّبَ to wonder

عَجَزَ (ض) to be incapable; عِجْزٌ inability; أَعْجَزَ to frustrate

عِجْل calf; عَجَلَةٌ haste; عَجُولٌ hasty

عَدَّ (ن) to count; عَدَّدَ to count; تَعَدَّدَ (v.in.) multiply,
مُتَعَدِّدٌ many, multiple; أَعَدَّ to prepare; عُدَّةٌ preparation; عدَّه count

عَدَل (ض) to do justice; عَدْلٌ justice; إِعْتَدَالَ to be temperate, be fair

عَدِمَ (س) to lose, be in want

عَدا (ن) to miss, pass by, to be hostile; عَدُوٌّ (أَعْدَاء) enemy; عُدْوَان injustice; إِعْتَدَىٰ to commit aggression, wrong; عَدْواً in hostility

عَذْبٌ sweet; عَذَّبَ to punish; عَذَابٌ punishment

عُذْر excuse;اعْتَذَرَ apologize; مَعْذِرَةٌ apology

عَرَب (أَعْرَاب) bedoin Arabs

أَعْرَجُ lame

عِرْضٌ honour; عَرَضٌ goods, money; أَعْرَضَ to avoid, ignore

عَرَفَ (ض) to recognize,know; عَارِفٌ knowledgeable; مَعْرِفَةٌ knowledge; مَعْرُوفٌ known,good deed
المَعْرِفَةُ definite noun

عَرُوسٌ bride

عَرْشٌ throne

عَرَقٌ sweat

مَعْرِكَةٌ (مَعَارِك) battle,battlefield

عَرِم dam, dike

عَزَّ (ض) to be respectful, عِزَّةٌ respect, honour; عَزَّزَ to honour; أَعَزَّ to honour, glorify; عَزِيْزٌ honourable, mighty, difficult

عَزْمٌ will, resolve

عُسْرَى misery; عُسْرَةٌ poverty
عُسْر adversity,difficulty;
عَسَّرَ to make difficult;
المُعْسِر poor, needy

عَسْعَسَ to grow dark, darken

عَسَل honey.

عَشَاءٌ dinner; العِشَاء early night prayer

عَشْر ten; عِشْرُون twenty; عَاشِر tenth;عَاشَرَ to live with s.o.

عَصَرَ (ض) to squeeze; عَصِيْرٌ juice; العَصْر time,

afternoon; العَصْر الأُمَوِى Umayyad period

عصف stalk, leaves, عَاصِفَةٌ storm

عُصْفُور (عَصَافِيْر) sparrow

عاصِمٌ saviour; عاصِمَة capital; اعْتَصَمَ to hold fast

عَصَى (ض) to disobey, sin; مَعْصِيَةٌ sin, disobedience

عَضَلَة (عَضَلات) muscle

عَضَّ (س) to bite

عَضْو (أَعْضَاء) organ, member, part

عَطِشَ (س) to be thirsty; عَطْش thirst; عَطْشَان thirsty

عَطَفَ (ض) to have mercy, sympathize

عُطْلَة vacation, holiday

عَظِيْمٌ (عُظَمَاء) great; عَظْم bone

عَفِيْفٌ chaste

عَفَا (ن) to forgive; عَفْوٌ forgiveness, remainder; عَافِيَةٌ safety

عَاقِبَةٌ (عَوَاقِب) result, end; عَاقَبَ to punish; عُقُوبَةٌ punishment

عَقَدَ (ض) to contract; اعْتَقَد to believe, think

عَقَلَ (ض) to pay ransom; عَقْل reason; عَقَلَ (ض) to understand

إعْتَكَفَ to pass some days in prayer in a mosque; مُعْتَكِفٌ (a.p.) also عَاكِفٌ

عَالَجَ to treat; مُعَالَجَة treatment

عَلِقَ (س) to begin, stick to

عَلِمَ (س) to know; عِلْمٌ (عُلُوم) knowledge, science; عَلَمٌ (أَعْلَام) flag; عَلِيم, عَالِمٌ knowledgeable, learned; عَلَّام very learned; تَعَلَّم to learn; مُتَعَلِّم student; عَلَّمَ to teach; مُعَلِّم teacher; مُتَعَلِّم student; عَالَم (عَوالِم) world

أَعْلَنَ to announce

عَلَى on, above, for, inspite of, at, but

عَلَى الْفَوْر immediately

عَلَا (ن) to go up, exceed limit; عالى higher

أَعْلَى (f. عُلْيَا) higher; اسْتَعْلَى to dominate

عَمِيد (عُمَدَاء) dean; اعْتَمَدَ to rely, trust

عُمْرَة Umrah

عِمَارَة (عِمارَاتٌ) building; عَامِرَةٌ populated, عِمْرَان civilization

عَمِلَ (س) to do work; عَمَلَ (أَعْمَال) work, deed; عَامِلٌ (عُمَّال) worker; عَامَلَ to behave, work

with; استَعْمَل to use; مَعْمَل lab

عَمَّ to become common; عَامَّةٌ general public; عَامَّةً generally; عَمٌّ uncle, عَمَّة aunt

عَمِىَ (س) to be blind; أعْمَى(f.عَمْيَاء) blind

عَن away from, from, after, in place of, because of, out of, at the expense of

عِنَب grapes

عِنْد near, with, at

عَنِيفٌ harsh, hard

عُنُق (أعْنَاقٌ) neck

عَنْكَبُوت spider

عَهِدَ (س) to promise, pledge, enjoin, charge; (عُهُود) عَهْد promise, pledge, life, period; مَعْهَد institute

عَادَ (ن) to return, do again; أعَادَ to repeat

عَاذَ (ن) to take shelter

عَائِلَةٌ family; عَالَ (ن) to feed, support

أعَانَ to help; عِيَانَة, عَوْنٌ help; استعَان to ask for help

عَابَ (ض) to find fault; عَيْبٌ(عُيُوب) defect

عِيْدٌ (أعْيَاد) Id, day of rejoicing

عَيَّرَ to reproach

عَاشَ (ض) to live; عَيْش life

عَيْن (عُيُون, أعْيُن) eye,(عُيُون) spring; أعْيَنُ big-eyed; عَيَّنَ to fix, مُعَيَّنٌ fixed

غُبَار after intervals

غداً tomorrow

غَدَاء lunch

غَدَرَ (ض) to betray, deceive; غَادَر to depart; مُغَادَرَة departure

غَرُبَ (ك) to set; غُرُوب setting down (of sun/moon); غَرْب, مَغْرِب west; غُرَاب crow; غَرِيْبٌ(غُرَبَاء) foreigner, stranger

غُرَّة first part of a thing, first day of the month

غَرَسَ (ض) to plant

غَرْض (أغْرَاض) purpose, interest, target

غرْغَرَ to gargle

غُرْفَة (غُرَفٌ) room

غَرِقَ (س) to drown; غَرِيْق drowned; أغْرَق to sink one in water.

غَسَلَ (ض) to wash; اغتَسَلَ to take bath; غَسَّالَةٌ washing machine

غَشَّ (ن) to cheat; (ض) to hate

غَشِىَ (س) to cover, conceal; غِشَاوَةٌ veil

غَصَبَ (ض) to usurp

غُصْن (أغْصَان) branch

غَضِبَ (س) to be angry; غَضْبَان (f. غَضْبَى) angry

غَفَرَ (ض) to forgive; غَفُور forgiver; اسْتَغْفَرَ to seek forgiveness

غَفَل (ن) *'an* to forget, neglect

غَلَبَ (ض) tr. & int. + *'alā* dominate, overwhelm, subdue

غَلَقَ (ض) to close; غَلَّقَ/أغْلَقَ to close; مُغْلَقٌ closed

غُلَام boy, servant

غَلَا (ن) to exagerate; غُلُو exageration; غَالِي (a.p.)

غَلِيَ (س) to be expensive; غَلَى (ض) to boil; غَالِي (a.p.) expensive

غَمَامٌ (غَمَائم) cloud

غِنَى (س) to be rich, -*'an* not to need; غَنِيٌّ (أغْنِيَاء) rich; غَنَاء، غِنَى richness; أغْنَى to make rich, self-sufficient; اسْتَغْنَى *'an* not to need.

غَوّاص diver

غَوَى (ض) to go astray; أغْوَى to mislead

غَابَ (ض) to disappear; غَيْبٌ unseen, hidden; غَيْبَةٌ absence; إغْتَابَ to backbite, slander; غِيْبَةٌ backbiting

غَيْرٌ (أغْيَار) other; غَيَّرَ to change

غَاض (ض) to decrease, recede

غَيْظ anger

غَائِمٌ غَائِمَة cloudy

غَايَة end, goal, destination

فَ then, that, so that, lest

فُؤَادٌ (أفْئِدَه) heart

فَأرٌ (فِيْران) mouse, rat

فِئَةٌ (فِئَاتٌ) group

فَتَحَ (ف) to open, conquer; الفَتْح opening, victory; فَاتِحٌ victorious; مَفْتُوحٌ open, conquered; مِفْتَاحٌ (مَفَاتِيحٌ) key

فَتَرَ (ن) to be weary, get tired, discontinue; فَتَرَة time gap

فَتَى (فَتَيَان) young man; فَتَاة (فَتَيات) young woman

فِتْنَة (فِتَن) ideal, temptation, persecution

فَجَّةٌ unripe

فَجْأَةً suddenly

فَجْرٌ dawn, morning; إنْفَجَرَ to burst out, gush forth

فَاحِشَةٌ abominable, shameful; فَحْشَاءُ lewdness, evil

فَحَصَ (ف) to examine

فَخَرَ (ف) to boast; فَاخِرَةٌ grand, glorious

فَرْج (فُرُوج) opening, ease, private part

فَرِحَ (س) to be happy,rejoice; فَرِحٌ happy, delighted

فَرْسٌ horse; فَارِسٌ horse-rider; فِرَاسَةٌ foresight

فَرَشَ (ض) to spread, make bed;فِرَاشٌ bed

فُرصَة opportunity

فَرِيْضَةٌ (فَرَائض) duty

فَرَعٌ (فُروع) branch

فَرَغَ (ف,ن) to be free; فِرَاغٌ free time, leisure

فَرَقَ (ن) to separate, devide; فَرِيْقٌ party, group; تَفَرَّقَ to scatter; مُتَفَرِّق scattered, miscellaneous; فَارَقَ to separate, depart

افْرَنْقَعَ to flee

اِفْتَرَى to make false allegation

فَزِعَ (س) to be scared, afread

فُسْتَان (فَسَاتِين) women's dress, gown

فَسُحَ (ك) to be wide, make room for; فَسِيحٌ wide

فَسَدَ (ن) to decay, rotten; أفْسَدَ to ruin, destroy; فَسَادٌ disorder; مُفْسِدٌ mischief-maker

فسَّر to explain, comment; مُفسِّر commentator

فَسَقَ (ض) to defy, comment wrong, sin;فاسِقٌ(فُسَّاق) defiant, intransigent; فُسُوق intransigence

فَشِلَ (س) to fail; فشْل failure

فَصْلٌ (فُصول) (i) class, grade (ii) clear;فَصَّلَ to clarify, elaborate

فِضَّةٌ silver

فَضْلٌ grace, favour; فَضَّلَ to give preference, elevate; فَضِيلَةٌ (فَضَائِل) virtue; فَاضِلٌ (فُضَلَاء) erudite; أفْضَلُ better, more learned

فَطَر (ن) to create; أفْطَرَ to take meal; فُطور breakfast

فَظُعَ (ك) to be ugly, hideous

فَعَلَ (ف) to do; فَعَّال (sp.)

فَقَدَ (ن) to lose; فُقْدان loss; مَفْقود lost

فَقِيْرٌ (فُقَرَاء) poor, needy

فَقِهَ (س) to understand, have insight into; فَقِيهٌ jurist

فِكْرٌ (أفْكَار) thought; تَفَكَّرَ to think, meditate

فَاكِهَة (فَوَاكِهَة) fruit

أَفْلَحَ to succeed, be happy; مُفلِحٌ (a.p.); فَلَّاح farmer

فَلْسَفَةٌ philosophy,

فَيْلَسُوف philosopher

فَمٌ (أَفْوَاه) mouth.

فَنٌّ (فُنُون) art.

فَنَى (ض) to die, perish; فِنَاء courtyard; فَنَاء death

فِنْجَان cup

فُنْدُق hotel

فَاتَ (ن) to miss

فَائِدَة (فَوَائِدُ) benefit; أَفَادَ to benefit; مُفِيدٌ useful; اسْتَفَاد to profit from

فَازَ (ن) to win, succeed

فُوطَة towel

فَوقَ above

أَفَاضَ to rush, pour out

فِى in, about, in comparison to

قَبُحَ (ن) to be bad/evil; قَبِيحٌ bad, evil

قَبْر (قُبُور) grave; مَقْبَرَةٌ(مَقَابِرُ) grave

قَبَضَ (ض) *'ala* to catch hold of; قُبِضَ to die (literally) to be caught

قَبِلَ (س) to accept; قَابَلَ to meet; قَبَّلَ to kiss; أَقْبَلَ to face, begin; اسْتَقْبَلَ to welcome; قِبْلَة the direction in which preyer is offered

قَبْل before

قَتَلَ (ن) to kill; قَاتَلَ to fight; مُقَاتَلَه / قِتَالٌ fight; قَتِيلٌ killed, murdered.

قَدَح (أَقْدَاح) glass

قَدَر (ض) to assess, appreciate, determine, decree, shorten, have power over; قَدِيْر , قَادِر powerful, able; قَدْر value; مَقْدِرَة power, authority, ability; قَدَّر to appreciate, esteem, determine

مُقَدَّس holy, sacred

قَدَّمَ to send ahead; قَدَمٌ(أَقْدَام) foot, leg

قَدِمَ(س) to come; قَادِم coming,

قَرَأَ (ف) to read, recite; قِرَاءَة reading, recital; قَارِى reader, recitor

قَرُبَ (ك) to go/ come near; قَرِبَ (س) v.tr. to approach; قُرْبَةٌ/قُرْب nearness; قَرِيْب near; قَرَّبَ to bring near; اقتَرَبَ to come near

قِرْدٌ(قِرَدَةٌ) monkey

اسْتَقَرَّ to settle down

قَارِس chilly

قِرْش (قُرُوش) one hundred part of a pound

قُرْص tablet

قَرْض (قُرُوض) loan
قَرْمَلَةٌ straw
قَرْن (قُرُون) century; قَرِين companion
قَرْيَةٌ (قُرى) village
قِسْط justice
قِسْم (أَقْسَام) category, department; قَسَّمَ to distribute
إِقْشَعَرَّ to tremble, shake
قَصَدَ (ن) to intend; قَصْدٌ intention; قَصِيدَةٌ (قَصَائِدُ) ode
قَصْر (قُصُور) palace; قَصِيْر short, قَصِيْرُالقَامَةِ short-statured; قَصَّرَ to make short; مُقَصِّر neglegent
قَصَّ (ن) to describe, narrate, tell; قِصَّة (قِصَص) story
قِصَاص equal retaliation
قَضَى (ض) to pass time, pay, judge; قَضَاء payment, judment; قَضِيَّةٌ (قَضَايَا) case, problem; قَاضِى judge; إِنقَضَى to pass, lapse
قِطار train
قِطَّة (قِطَط) eat
قَطَعَ (ف) to cut; قَاطِع cutter, sharp
قَطَفَ (ض) to pluck, pick
قُطْن cotton
قَعَدَ (ن) to sit; قُعُود sitting; قَاعِدَة (قَوَاعِدُ) base, principle, rule
قَفْر waste land
قفص cage
قُفْل lock; أَقْفَلَ to lock; مُقْفَلٌ locked
قَلْب (قُلُوب) heart; قَلَّبَ to turn around/upside down
أَقْلَعَ to take off, -*'an* abstain
قَلَّ (ض) to be less; قَلِيْلٌ small; قِلَّة scarcity
قَلَم (أَقْلَام) pen
قَمْح wheat
قَمَر (أَقْمَار) moon; لَيلَةٌ قَمْرَاء moon-lit night
قَمِيص (أَقْمَاص) shirt
قَنَتَ (ن) to submit, obey; قَانِتٌ obedient
قَنَطَ (ن) to despair, lose hope; قَنِطٌ (a.p.)
أَقْنَعَ to satisfy; اقتَنَعَ to be satisfied; قَنَاعَة contentment
قَانُون (قَوَانِين) law
قَهَرَ (ف) to subdue overpower, force; قَاهِرٌ over-powering, irresistable; قَهَّار dominant, averpowering, irresistable.

قَهْوَه coffee

انقَاصَ to fall down

قاعَةٌ hall

قُوتٌ (أقْوات) sustenance

قَادَ (ن) to lead, قَائِدٌ (قَادَة) leader; انْقَادَ to follow, submit

قَالَ (ن) to talk, say, tell; قَوْلٌ talk, speech, word; مَقَالَةٌ article, dessertation, talk

قَامَ (ن) to stand; - *bi* to manage, perform; مَقَام place; أقَامَ to erect, set right, stay; مُقِيْم resident; إستقَام to behave properly, persevere; مُستقِيْم straight; قَوَّم to set right; قَوَّام caretaker, guardian; قِيْمَة value, price

قَوِىَ (س) to be/become strong, powerful; قَوِيٌّ strong, powerful; اقْوَى stronger; قُوَّةٌ power,

قَاسَ (ضَ) to guess, measure; مقْيَاسُ الحَرَارَةِ thermameter

كَ as, like; your (m./s.) كُما كُنَّ , كِ, كُمْ ,

كَأنْ, كَأنَّ as if

كَبِدٌ liver; كَبَدٌ toil, struggle

كَبُرَ (ك) to be big, great; كَبِيْرٌ big, great, elder; أكْبَرُ (f. كُبْرى) elder, greater, bigger; كِبْرٌ pride, arrogance; كِبرِيَاءُ dignity, majesty; تَكَبَّرَ to take pride; استَكْبَر to be proud; كَبَّرَ to glorify; كَبِرَ (س) to grow up, grow old.

كبْكَبَ to topple, overturn

كَتَب (ن) to write; كِتَابٌ (كُتُب) book; كَاتِبٌ (كُتَّاب) writer; كِتابَة writing; مَكْتَبَة library, book-shop

مَكْتَبٌ (مَكَاتِبُ) office

كَتَمَ (ن) hide, conceal

كَثُرَ (ك) to multiply; كَثْرَة plenty, multiplicity; كَثِير many, much; كثِيْراً , كَثِيْراًمَا often; أكْثَرُ more

كَذبَ (س) to lie; كِذْبٌ,كَذِبٌ lie; كَاذِب liar, كَذُوبٌ big liar; كَذَّبَ to belie

كَرَبَ (ض) about to ....

كُرْسِيٌّ (كَرَاسِى) chair

كَرُمَ (ك) become noble, kind, generous; كَرِيْمٌ noble, generous, magnanimous; كَرَامَة generosity, magnanimity; أكْرَم to honour; مَكْرُمَةٌ honour

كُرَة ball; كُرَةالقَدَم foot-ball; كُرَةٌ round

كَرِه (س) to dislike; مَكَارِه (s.مَكْرَه) unpleasant things; كَرْهاً with dislike

كَسَبَ (ض) to earn; إكتَسَبَ to earn

كَسَدَ (ن) to be dull, stagnate

كَسَرَ (ن) to break; كَسَّرَ to smash; انكَسَرَ to be humble, break (v.in.)

كَسِل (س) to be lazy, idle, كسْلَان lazy, idle; كَسُول extremely lazy

كَسَا (ن) to wear, drape,clothe

كَشَفَ (ض) to reveal, disclose, unveil; كَاشُفٌ (a.p.); اكْتَشَفَ to discover; انكشَفَ to come to light, disappear

كَافَأَ to reward, recompense; كُفْؤٌ equal

كَفَرَ (ن) to deny, be ungrateful, hide; كُفْرٌ infidelity, ingratitude; (كُفّار) كَافِرٌ unbeliever, denier, defier, ungrateful; كَفَّرَ to remove stain, atone, cover; كَفّار very ungrateful

كَفَّ (ن) to stop, check, abstain; كَفٌّ abstenance, palm of the hand

كَفَى (ض) to suffice; كَافَى to recompense

كَلأ grass, pasture

كَلْبٌ (كِلَابٌ) dog

كَلَّفَ to obligate, charge

كُلّ all, whole

كَلَّمَ to speak; كَلَامٌ word, talk theology; تَكَلَّم to talk; مُتَكَلِّمٌ speaker,theologian; (كَلِم) كَلِمَةٌ word

كُلِيَّةٌ college, faculty

كَم how many, how much; (أكْمَام) كَم spathe

كَمَا as

كُمَّثْرَى pear

اكْمَلُ more perfect;كَامِل perfect

أكَنَّ to hide; مَكْنُونٌ hidden

كَنَى (ض) to allude, call by surname

كَنِيْسَةٌ (كَنائِس) church

كَهْرَبَاء electricity

كَهْرَبائى electrician

كُوبٌ (اكْوَابٌ) bowl, big glass

كَادَ (س) about to ...;

كَوْكَب (كَواكِبُ) star

كَانَ (ن) was;مَكَان (أَمْكِنَةٌ) place; كَون being, universe

كَوَى (ض) to iron

كَيْد intrigue

كَيْفَ how; كَيْفَمَا how; مُكَيِّف air-conditioner

لَ letter of emphasis; لِ (i) to, for, on, at, so that, (ii) let and should (of imperative)

لَا not, no

لَئَمَ (ف) (i) to suit, fit; لَائِم fitting; (ii) to blame, scold; (لَئِمَ) to be mean; لَئِيمٌ (لِئَام) mean

لَبِثَ (س) to stay

لَبِسَ (س) to wear; لَبَسَ (ض) to confuse, mix up; لِبْسَةٌ dress; لِبَاسٌ (أَلْبِسَةٌ) dress; مَلْبَسٌ dress

لَبَن (أَلْبَان) milk

لَجَأَ (ف) to take selter; مَلْجَأٌ shelter

لِجَامٌ rein, briddle; أَلْجَمَ to briddle

أَلَحَّ to insist

لَحْظَة moment

لَحْم (لُحُومٌ) meat

لَدَغَ (ن) to bite

لَدَى near, with

لَذِيْذٌ sweet, interesting, pleasing; اَلَذَّ (c)

الَّذِى (f. اللَّتِى) one who; other forms; اللَّذَانِ, اللَّذِيْن, اللَّتان, اللَّاتِى etc.

لَزِمَ (س) to stick to; اِلْتَزَمَ abide by, practice; لَازِمٌ necessary

لِسَانٌ (أَلْسِنَةٌ) tongue, language

لِصٌّ (لُصُوصٌ) thief, bandit

لَعِبَ (س) to play; لَعِبٌ play; مَلْعَب play ground

لَعِقَ (س) to sip مِلْعَقَة spoon

لَعَلَّ perhaps, hopefully

لَعَنَ (ف) to curse; لِعَانٌ cursing each other

لَغْوٌ vain thought/ act

لُغَةٌ (لُغَاتٌ) language

لَافِحَةٌ scorching

لُقْمَةٌ morsel

لَقِىَ (س) to meet; لِقَاءٌ meeting; لَاقَى to meet; لَقَّى to impart, teach; تَلَقَّى to receive, learn; أَلْقَى to drop; اِسْتَلْقَى to lie down; اِلْتَقَى to meat, encounter

لٰكِنَّ, لٰكِنْ but

لَمْ not; لَمَّا not yet

لِمَ لِمَاذَا why

لُمَزَةٌ caviler, back biter

لَمَسَ (ض) to touch; اِلْتَمَس to search, request

لَمَعَ (ف) to shine; لَامِعٌ shining

لَهَثَ (ف) to pant, loll one's tongue from thirst

لَهْوٌ pastime; لَاهِى neglectful; أَلْهَى to amuse, play, distract

لؤلؤ (لآلِى) pearl

لَوْن (ألْوَان) colour.

لَيْتَ I wish

لَيْل (لَيالى)لَيْلَة night

لاَنَ (ض) to deal gently, be gentle;لَيِّن gentle, linient; لَيِّنٌ soft-spoken; جانِبَهأَلاَنَ to be humble (lit. soften ones side).

مَا (i) what? مَاذا what?; (ii)as long as; (iii) that which, whatever; (iv) no, not; (v) used to emphasise the negative

مَاء (مِيَاه) water

مَاجِسْتَيْر M.A., Masters degree

مَتَاعٌ (أَمْتِعَة) commodity, goods

مَتَى when

مِثْل like;(أَمْثَال)مَثَل ,parable proverb, similitude;أَمثَلُ (f.مُثْلَى) ideal

مَجْد glory; المَجِيد Glorious

مَحَقَ (ف) to destroy, efface

مَحَا (ن) to remove, wipe out

مَدَحَ (ف) to praise; مَدْحٌ praise

مَدَّ (ن) to stretch, expand; مُدَّةٌ time period;مَادَّ to give time; مَدَّدَ to stretch, extend;أَمَدَّ to help; امْتَدَّ to prolong; استَمَدَّ to ask for help

مَدِينَةٌ (مُدُنٌ) city

مُذ and مُنذُ for, since

المَرْءُ, اِمْرَأَةٌ;man(ناسٌ) المَرْءُ,امْرَأَةٌ woman; مُرُوءَةٌ maliness, gentleman's behaviour

المَرْوَةُ a hill at the side of Ka'bah

مَرجَان coral

مَرْح insolence

مَرَّ (ن) to pass by;مَرَّةً (مِرَاراً) once; مُرٌّ bitter

مَرِضَ (س) to be ill; مَرِيْضٌ (مَرْضَى) sick; مُمَرِّضَةٌ nurse

إِمْتَرَى to doubt

مُمْتَرِى sceptic

مَزَّقَ to tear

مَسَحَ (ف) to wipe; المَسِيْح Christ; مَسِيْحِىٌّ Christian

مَسَّ to touch

أَمْسَكَ to hold, withhold

مَسَاءٌ evening; أَمْسَى to enter or pass evening

مَشَى (ض) to walk; مُشَاة (s.مَاشِى) pedestrian, infantry;

(مَوَاشِى)مَاشِيَة cattle

مُضْغَة lobe

مَطَر (أَمْطَار) rain; أَمْطَرَ to rain, مُمْطِرٌ raining

مَعَ with, besides

مَكَثَ (ن) to stay

مَكَرَ (ن) (1) to plot against, scheme, (2) to plan; مَكْرٌ plot, scheme, plan

مَلَأَ (ف) to fill; مَمْلُوءٌ full; مَلَأٌ assembly, nobility

مَلَّاحٌ (ملاحون) crew

إمْلَاقٌ poverty

مَلَكَ (ض) to own, control, govern; مَلِكٌ(مُلُوكٌ) king; مُلْك rule, kingship; مَمْلَكَة kingdom; مَلَكٌ (مَلائِكَةٌ) angel

مِلَّة (مِلَلٌ) community

مِلْيُون million

مَنْ who; مِنْ=from, out of, because of, in, on, against

مَنَحَ (ف) to give

مُنْذُ for, since

مَنَعَ (ف) to deny, detain, check

مَنَّ (ن) to oblige, impress upon s.o. one's favour

اُمْنِيَّة (أمَانِى) wish

مَهَدَ (ف) to pave the way, level, spread; مَهْدٌ cradle

مَهَرَ (ف) to be expert; مَاهِرٌ expert

مَهْمَا whatever

مَاتَ (ن) to die; مَيِّتٌ dead, mortal; أمَاتَ to give death, kill

مَازَ (ض) to differentiate, separate

مَالَ (ض) to turn to, incline

مَالٌ (أمْوَال) money, wealth

مَيْدان (مَيادِيْن) field, open ground

نَا our, us

نَبَاءٌ (أنْبَاء) big news; نَبَّأَ to inform; نَبِئٌ prophet

نُبُوءَة prophecy

نَتَجَ (ض) to result; أَنْتَجَ to produce

اسْتَنْثَرَ to put water in the nose

نَجَحَ (ف) to succeed, pass; نَجَاحٌ,(a.p.) ناجِحٌ success

نَجْدَةٌ help

أنْجَزَ to fulfil; إنْجَازٌ fulfilment, completion

نَجَا (ن) to make for safety; نَجَاةٌ safety

نَجْوَى secret consultation

نَحَرَ (ف) to slaughter (a camel)

نَحْنُ we

النَّحْو grammer; نَحْوَ towards; نَحْوٌ (أنْحَاء) side, direction

نَاخِبٌ, مُنْتَخِبٌ voter; انْتِخَاب

election

نَخْل date tree

مَنْدُوبٌ representative, delegate

نِدٌّ (أَنْدَادٌ) equal

نَادِر rare

نَدِمَ (س) to regret, be ashamed; نَدَامَةٌ shame, regret

نِدَاء call; نَادَي to call; نَادِى club, نَدْوَة conference

نَذَرَ (ن) to dedicate; أَنْذَرَ to warn; (نُذُرٌ) نَذِيْر warner

نَزَلَ (ض) to come down, descend; أَنْزَلَ to send down, bring down; نَزَّلَ to send down gradually; نَازِلَة calamity; نُزُول coming down, arrival; (مَنَازِل) مَنْزِلٌ house; مَنْزِلَة rank, position

نَسَبٌ (أَنسَاب) descent, pedegree

نَسْل progeny, off-spring

نِسْوَة (s. إِمْرَءَة) woman

نَسِىَ (س) to forget; أَنْسَى make one forget

نَشَأَ (ف) to grow up; أَنْشَأَ to make one grow, create

نَشَرَ ( ) to spread, broadcast; انتشر to spread; مُنْتَشِرٌ scattered; نَشْرَة الأَخْبَار news broadcast

نَشَزَ (ن) to rise up, defy

نَشِيْطٌ active, chearful; نِشَاطٌ delight, activity

نَصَبَ to erect; نَصِبَ (س) to work hard

نَصَحَ (ف) to advice,wish well; نَصِيْحَةٌ advice,well-sishing نَصُوحٌ sincere

نَصَرَ (ن) to help; انْتَصَرَ to avenge, overcome; انتِصَارٌ victory; اسْتَنْصَرَ to ask for help

نَصَّ (ن) to state, spell out

نِصْفٌ half

نَضِجَ (ف) to ripen

مِنْضَدَة table

نَضَرَ (ن) to brighten up; نَاضِرٌ cheerful, fresh

نَضٌّ cash

نَطَقَ (ض) to speak, talk,

نَظَرَ (ن) to see, look; مَنظَرٌ (مَنَاظِرُ) scene; انتظَرَ to wait; أَنْظَرَ to give time

نَظِيْفٌ clean; نَظَّفَ to clean

نَعْجَةٌ (نِكَاحٌ) eve

نَعْل shoe

نَعَمْ yes; نِعْمَ what a good!; نَعِيمٌ amenity, comfort; نُعْمَى blessing; (نِعَم) نعْمَة blessing; نَعَامَةٌ ostritch أَنْعَام cattle

نَفَخَ (ن) to blow

نَفَدَ (س) to finish (v.in.)

نَافِذَةٌ (نَوافِذُ) window

نَفَرٌ individual; نَفَّر to antagonise

نَفْسٌ (نُفُوسٌ) soul, self; نَافَسَ to compete

نِفَاقٌ hypocricy; أنفَقَ to spend; انْفَاقٌ spending; نَفْقَة provision; مُنافِقٌ hypocrite نَفَعَ (ف) to benefit; نفعٌ profit; مَنْفَعَةٌ (مَنَافِع) benefit

نَقْش (نُقُوش) imprint; نِقَاش discussion

نَقَصَ (ن) to lessen, decrease; نَقْص defect

نَقَضَ (ن) to break; أنْقَضَ to break

نَقَلَ (ن) to transfer, quote

نكَبَ (ن)afflict,مَنْكُوبafflicted

نَكَحَ (ض) to marry; أنكَحَ to give s.o. in marriage

نَكِرَةٌ indefinite noun; أنْكَرَ to deny

نَمْلَةٌ (نَمَلٌ) ant; أنْمُلَةٌ (أنَامِلُ) tip of the finger

نَمَّامٌ caluminator; نَمِيمَةٌ slander, calumny

نَمَا (ن) to grow, develop; نَمَاءٌ growth

نَهَبَ (ف) to plunder; نُهْبَةٌ spoil; انْتَهَبَ to plunder, rob

نَهْر (أنْهَار) river; النَّهَارُ day

انْتَهَزَ to avail, rise

نَهَضَ (ف) to rise; نَهْضَةٌ uprising; awakening, progress

نَابَ (ن) to afflict, hit; نائِبَةٌ misfortune, calamity; أنَابَ turn to; مُنِيبٌ penitent

نَهَى (ف) to forbid; انْتَهَى to end, finish; نِهَايَةٌ end

نارٌ (نيران) fire; نُورٌ (أنْوَار) light; أنَارَ to lighten, مُنِيْرٌ luminous; مَنَارَة minaret

النَّارُ Hell-fire

النَّاسُ (الإنْسَانُ.s) mankind

نَوْعٌ (انْواع) kind, specie

نَاقَة (نُوق) camel

نَوْمٌ sleep; نَامَ (س) to sleep; مَنَامٌ sleep, dream.

نَوَىَ (ض) to intend; نِيَّةٌ (نِيَّاتٌ) intention, motive

نَالَ (ف) to get, achieve

نِي me

نَيِّفٌ more

هَاكَ take it

هَبَّ (ن) 1) to start moving/ doing some thing,begin to;

2) wake up, arise, blow, rage

هَبَطَ (ض) to descend, come down

هَجَرَ (ن) to leave, abondon, هِجْرَةٌ migration; هَاجَرَ to migrate; مُهاجِرٌ (a.p.)

هَجَمَ (ن) to attack; هُجُومٌ attack

هُدُوءٌ calm, quiet, peace

هَدَفٌ (أهْدَافٌ) goal, purpose, target

هَدَمَ (ض) to destroy; اِنهَدَمَ to fall, collapse

هَدَى (ض) to guide; اِهْتَدَى take the right path

هَادِي guide; هُدَى guidance,

هَدِيَّةٌ (هَدَايَا) gift, present

هٰذَا this(m) هٰذِه this (f.)

هَذَّبَ to discipline, teach manners

المِهْذَار joker

هَرَبَ (ن) to run away, flee

هَرَمٌ (أهْرَام) pyramid; هَرِمٌ old

هَرْوَلَ to walk fast, rush

هَزَّ (ن) to shake

هَزَلٌ joke

هُزْوٌ joke

هَزَمَ (ض) to defeat; اِنْهَزَم to be defeated

هَطَلَ (ض) to pour down

هَاطِلٌ pouring down, heavy rain

هَلْ do you (I, we, they, he, she..), word for interrogation

هَلَكَ (ض) to die; أهْلَكَ to kill, distroy

هِلَالٌ (أهِلَّة) first moon

هَلُمَّ come on with

هُم they (p.) هُمَا they (d.)

هَمَّ (ن) to intend, أهَمَّ to concern, be important; اِهْتَمَّ to mind, care about; أهَمُّ important

هُمَزَةٌ slanderer

هَنْدَسَةٌ engineering; مُهنْدِسٌ engineer

هُنَا here; هُنَاك there

هُنَيْهَة for a while

هُوَ he

هَادَ (ن) to be a Jew

اِنْهَارَ to fall down, collapse, crash

هَوْلٌ (أهْوَال) danger

هَوَى (ض) to fall; هَوِيَ (س) to desire; هَوَى desire, wish

هِيَ she

هَيْمَنَ to guard, مُهَيْمِنٌ guard, protector

وَ and, while, by (of oath)

وَءَدَ (ض) to bury a girl alive; مَوْءُوْدَةٌ (p.p.)

وَثَبَ (ض) to pounce; وُثُوبٌ pounce, attack

وَثِقَ (ح) to trust; ثِقَةٌ trustworthy, reliable, confidence, reliance

وَثَنٌ (أَوْثَان) idol

وَجَبَ (ض) to be obligatory; وَاجِبٌ duty, obligatory; وَجْبَة (وَجَبَاتٌ) meal; وَجَبَاتٌ سَرِيْعَةٌ fast meal

وَجَدَ (ض) to get, find; مَوجُودٌ present, existing

وَجِلَ (س) to fear, tremble

وَجْهٌ (وُجُوه) face, purpose, channel, reason; وَجْهَهٗ بَسَطَ to meet with a cheerful face; وَجِيْهٌ respectable, مُوَاجَهَةٌ encounter,

وَاحِد one; أَحَدٌ one; إِتَّحَدَ to unite (v.in.); إِتِّحَادٌ unity; وَحَّدَ to make one, believe to be one, unify; التَّوحِيدُ belief in the unity of God

وَحْيٌ revelation; أَوْحَى to reveal, inspire

وَدَّ (ن) to like, love; وَدُوْدٌ very much loving; مَوَدَّةٌ love

وَدَعَ (ف) to give up, leave; وَدَّعَ to bid farewell

وَذَرَ (ف) to leave, give up

وَادِى (أَوْدِيَةٌ) vally

وَرَاءُ beyond

وَرِثَ (ح) to inherit

وَرَدَ (ض) to arrive, come to; وَرْدَةٌ rose

وَرْعٌ piety

وَرَقَةٌ (أَوْرَاق) leaf; أَوْرَقَ put forth leaves

وَرَى (ض) to catch fire

وَزَر (ض) to carry the burden; وِزْرٌ burden, load, sin; وَزِيْر (وُزَرَاء) minister

وَزَنَ (ض) to weigh; مِيْزَان (مَوَازِيْن) balance

وَسَادَة (وَسَائِدُ) pillow

وَسْط middle; مُتَوسِّطَة secondary

وَسِعَ (س) to cover, extend to; وُسْع capability, power within reach; وَاسِع broad, spacious, magnanimous; وَسَّعَ to broaden; إِتَّسَعَ to expand, extend

وَسْوَسَ to whisper

وَاسَى to help with money; comfort

أوْشَكَ was about to...

وَاصِب lasting, permanent

وَصَفَ (ض) to describe; مستوصفٌ clinic

وَصَلَ (ض) to arrive; وُصُول arrival; اِتَّصَلَ to come in touch, contact; مُتَّصِلclose , touching

أوْصَى to advise; وَصِيَّةٌ advice, will

وَضُوء ablution; تَوَضَّأ to make ablution

وَضَّحَ to explain, elaborate

وَضَعَ (ف) to put, reduce; مَوْضوع subject; مَوْضِع (مَوَاضِع) place; أوْضَعَ to run fast; تَوَاضَعَ to be humble

وَطَن (أوْطَان) country; مَوَاطِن citizen

وَعَدَ (ض) to promise; مَوعِدٌ appointed time; وَعْدٌ promise; وَعِيْدٌ threat, promised punishment

وَعَظَ (ض)to advise, admonish, deliver sermon; مَوعِظَة advice, sermon, admonition

وَعَى (ض) to understand

وَفَدٌ (وُفُود) delegation

وَفَّقَ to bless with success; وَافَقَ to agree; اتَّفَقَ to agree with; اتفَاق, اِتِّفَاقِيه agreement

وَفَى (ض) to fulfil; وَفَّى to fulfil, complete

أوْفَى faithful, sincere

وَقْتٌ (اوقاتٌ) time; مِيْقَات appointed place, time

أوْقَدَ to ignite; استَوْقَدَto burn, catch fire;اِتقَد to burn,

وَقَرَ (ض) to settle down;

وَقَعَ (ف) to happen; وَاقِعٌ happening, actual;وُقوع happening; وَقَّعَ to sign

وَقَفَ (ض) to stand, stop; مَوْقِفٌ (مَوَاقِفُ) stand, parking; موقوفٌ stopped

وَقَى (ض) to save; اتَّقَى to abstain, fear;مُتقِى pious, righteous

مَوْكَبٌ procession

وَلَدَ (ض) to beget;وَلَدٌ(أوْلَاد) child; وَالِدَان parents; مُسْتَشْفَى الوَلَادة maternity hospital

وَلِيَ (ح) to support,supervise, defend, govern;وَالِي governor, ruler; وَلِيٌّ (أوْلِيَاء) friend,supported, guardian; مَوْلَىprotected, client,guardian,defender; استَولَى to overpower, dominate, capture; توَلَّى turn away,take up charge

وَهَبَ (ف) to donate, give; وَهَّابٌ (sp)

وَهَنَ (ض) to become weak; وَهْنٌ weakness; أَوْهَنُ more fragile, weaker

وَى Ah, vail upon....

يَئِسَ (س) to lose hope; يائِسdisappointed pessimist

يَتِيْم (يَتَامى) orphan

يَبِسَ (ح) to dry up; يابس (a.p.)

يَدٌ (أَيْدِى) hand

يَسُرَ (ف) to be easy; يَسِيْرٌ easy, small;يُسْرٌ ease, facility, comfort;يُسْرى felicity, prosperity;

يَسَّرَ to make easy; اسْتَيْسَرَ to be easy, available,

يَقِظَ (س) to get up,يَقِظٌ awake;

أَيْقَظَ to awaken; استيقَظَ=to get up

يَاقُوتٌ (يَوَاقِيْت) sapphire

يَمِيْن right hand

يَوْمٌ (أَيَّام) day, period

يَوْمُ القِيامَةِ Day of Resurrection/ Judgment

ENGLISH - ARABIC

ablution أَلْوَضُوء
abode (دُور) دَار
absent الغائب
abuse سَابَّ ,(ن)سَبَّ
accept (س)قَبِلَ
active نَشِيْطَ
adversity الضَرَّاء ,العُسْر
affair (شُيُون) شَأن
afternoon العَصْر
agree وَافَق;agreement إِتِّفاقِيَّة,إِتِّفاق
air الهواءُ
airport المَطَار
all جَمِيْع
angry غَضْبَان
animal (حَيَوانَات) حَيَوَان
answer (أَجْوِبَة) جَوَاب
ant (نَمَل) نَمْلَةٌ
appear (ف) ظَهَرَ
apple تُفَّاح
argue إِستَدَلّ,argument (أدِلَّة) دَلِيْلٌ
arrive (ض) وَصَلَ ; arrival وُصُول
arrow, hit with (ض) رَمَى
art (فُنُون) فَنَّ
ask (ف) سَأَل
ass حِمَار
atmosphere الجَوُّ
aunt خَالَةٌ , عَمّة
avail انْتَهَزَ
avoid اجتَنَبَ, (س) حَذِرَ
award (ف) مَنَحَ
baby (صِبْيَان) صَبِيّ
back ظَهَرَ
ball كُرَة
bank (بُنُوك) بَنْك
bandit (لُصُوص) لِصّ
bath غُسْل , take- اغْتَسَلَ
bed (سُرُر) سَرِير
befall أصاب
begin بَدَأَ
believe (ب) آمَنَ, مُؤْمِن (a.p.)
bell جَرْس
benefit (الى)أَحْسَنَ,
benifactor مُحْسِن
better أَطْيَبُ, أَفْضَلُ
big عَظِيْم , كبِيْر
bird (طُيُور) طَيْر
black أَسْوَد (f.سَوْدَاء) ,
be/turn black اسْوَدَّ
bless رَحِم ; blessing نِعْمَة, رَحْمَة
block (ن)سَدَّ
blood (دَمَاء) دَمٌ
blue أَزْرَق (f.زَرْقَاء)
boat (سُفُن) سَفِيْنَة
body (أَجْسَام) جِسْم
book (كُتُب) كِتَاب, (أسْفَار) سِفْر
bow (ف) رَكَعَ bowing (رُكُوع)

box (صَنَادِق) صُنْدُوق
boy غُلَام,(أولَاد) وَلَد
bread خُبْز
breakfast فُطُور
bride عَرُوس,bride(عَرَائِس) عَرُوسَة
brother (إِخْوَة, إِخْوان) أَخٌ
broad وَاسِع
brown (سَمْرَاء) أَسْمَرُ
busy (ب) مَشْغُول , إشتَغَل (p.p.)
buy اشْتَرَى
calamity (مَصَائِب) مُصِيْبَة
call أَذَانِ ,(in) طَلَبٌ (ن) طَلَب
captive أَسِيْر
car سَيّارة
care about إِهْتَمَّ
carpet سَجَّادَة
carry (ض)حَمَلَ
cat (قِطَط) قِطَّة
catch أَدْرَك
catch hold of (على) قَبَضَ
cheat (ن) خَان
chair كُرْسِيٌّ
charity صَدَقَة
chess شَطْرَنْج
chest (صُدُور)صَدَر
child (صِبْيَان) صَبِى
church (كَنَائِسُ) كنيسَة
claim (ف) زَعَمَ
clay طِيْن
clothes لِبَاس
coffee قَهْوَة
cold بَارد
college كُلِّيَّة
colleague (زُمَلَاء) زَمِيْل
come (س) قَدِمَ,(ض) اتى,(ض) جَاءَ
community (أُمَم) أُمَّة
compaign حَمْلَة
country وَطَن , بَلَد
cotton قُطْن
courtyard الصَّحَن
cow بَقَرَة
create خَلَقَ ; creation خَلْق
crime (جَرائِم)جَرِيْمَة
crew مَلّاحون
crush (ن) دَسَّ
culprit مُجْرِم
cup فِنجَان
darkness ظُلْمَة
dawn الفجْر
day النَّهار
dean العَميد
death المَوْت
decide (ض) قَضَى (ن) حَكَم
deceive (ف) خَدَعَ
decrease (ن) نَقَصَ , خَفَّفَ (v.t.)
deed (أعْمَال)عَمَل
decree قَدَّرَ ; (ض) قَدَر
defeat (ض) هَزَمَ
defect عَيْب , نَقْص
delay أَخَّرَ , تَأَخَّر (v.t.)
deligent مُجِدٌّ
deny (ف) مَنَعَ

deputy (خَلائِف) خَلِيفَة
depart فَارَقَ ,غادَر; departure مُغادَرَه
desert الصِحْراء
destroy (ض)هَدَمَ
difficult مُشكِل , صَعْب
difficulty مُشكِلَة, صُعُوبة, آفَة
dinner العَشاءُ
diver غَوّاص
direction of prayer قِبْلَة
disagree اختَلَفَ ,خَالَفَ
disappear انكَشَفَ ,(ض) غَابَ
disease (أمْراض) مَرْض
disappointed محروم
distress بَلَاء
dissension شِقَاق
distribute قَسَّمَ
do (س)عَمِلَ , (ف) فَعَلَ
doctor (أَطِبّاء) طبِيْبٌ
dog (كِلَابَ) كَلْب
door (أبْواب) بَاب
drawing room صَالَة
drink شُرْب ,(س) شَرِبَ (in)
drowning غَرِيْق
drop (ف)طَرَحَ (ن) سقط (v.t)
duty فَرِيْضَة , وَاجِبٌ
ear سَمْعٌ , أذن
eager (ض) حَرَص , حَرِيْص
earlier الأَوَّل ; earliest السَّابِقُون
earn اكْتَسِبَ, (ض) كَسَبَ
East المَشْرِق, الشَّرْق

easy يُسْر,سُهُولة ease;يَسِيْر, سَهْل
eat أَكْل , (ن) أَكَلَ eating; eating to satisfaction (س)شَبِعَ
elder كُبْرى,(أكابِرُ) أَكْبَرُ (f)
electricity كَهْرُباء ; electrician كَهْرُبائى
elegant أنِيْقٌ
enact (ف) وَضَعَ
enemy (أعْداء) عَدُوٌّ
engineering الهَنْدَسَة ; engineer المُهَندِس
enlarge (ن) بَسَطَ
enter (ن) دَخَلَ ; entry دُخُول ; entrance مَدْخل
equal مُسَاوِى؛ (أنْداد) نِدٌّ
erect (ن)نَصَبَ
examine (ف) فَحَصَ ; excel (ض) سَبَقَ
exercise (تَمارِيْن) تَمْرِيْن
exit خروج ; (ن) خَرَجَ (m); مَخْرَج (adv)
expensive غَالِي , ثَمِيْن
expenditure نَفْقَة
expert مَاهِر , expertese مَهَارَة
explain, وَضَّحَ , (ف)شَرَحَ
extravagance الإسْرَاف
evening مَسَاءٌ
evil شَرٌّ
evil thing/deed (سَيِّئَات) سَيِّئَة
eye (أبْصَار)بَصَر,(اعْيُن,عُيُون) عَيْنٌ
face (وُجُوه) وَجْهٌ ; to face مُوَاجَهَة
fail فَشَلَ , رَسَبَ

faith آمَنَ ،الإيْمَان
falcon (صُقُور) صَقْر
fall (ن) سَقَطَ
family عَائِلَة
famous شَهِيْر
farm (مَزَارِع) مَزْرَعَة
farmer فَلّاح
fast (ن) صَامَ , fasting صَائِم
fat سَمِيْن
father (آبَاء) أَبٌ
fault (خَطَايَا) خَطِيْئَة
fear (س) خَافَ (س) خَشِيَ,
خَوْف ;(س)رَهِبَ,
(in) رَهْبَة , خشيئة
feed أَطْعَمَ, أَرْضَعَ; مُرْضِعَة (a.p.)
faminine المَونث
field سَاحَة, (مَيَادِيْن) مَيْدان
fight تَقَاتَلَ, قَاتَلَ
find (ض) وَجَدَ
fine طَيِّبٌ
fish (أَسْمَاك) سَمَك
fire (نِيْرَان) نَارٌ, set on fire أَوْقَدَ
flat (شُقَق) شُقَّة
flourish (س) رَبِحَ
foot (أرجُلٌ) رِجْلٌ
food (أَطْعِمَة) طَعَامٌ
fool (سُفَهَاء) سَفِيْه, (حُمَقَاء) أَحْمَق
forbid (ف) نَهَى
forgive (ض) غَفَرَ , (ن) عَفَا ;
forgiveness, مَغْفِرَة, عَفْوٌ;
seek forgiveness اسْتَغْفَرَ
forbearance حِلْم

forsake (ن) خَذَلَ
free (احْرَار) حُرٌّ
fresh نَاضِر
friend رَفِيْق , صَدِيْقٌ
fruit (فَوَاكِهَة) فاكِهَة, (أثمار) ثَمَرَ
garden (جِنَان) جَنَّة , (حَدَايق) حَدِيْقَة
gaurdian (أَوْلِيَاء) وَلِيٌّ
gather جَمَعَ (v.t.), اجْتَمَعَ (v.in)
generous جَواد
gift (هَدَايا) هَدِيَّة
girl (جَوارِى) جَارِيَة , (بَنَات) بِنْت
give أَعْطَى , (ف) وَهَبَ
glass (أَكْوَاب) كُوب, قَدْحٌ
glory المَجْد ; glorify مَجَّدَ, كَبَّرَ ;
glorious مُكَرَّم, مَجِيْد
go (ف) ذَهَبَ , go out خَرَجَ ,
go in دَخَلَ
good خَيْر, جَيِّد; goods أَثَاث, مَتَاعٌ;
good deed مَعْرُوف ; do
good, أَحْسَنَ
gold ذَهَب
god (آلِهَة) إِلٰه
goal (أهْدَاف) هَدَفَ, المُرادَ
governor (حُكَّام) حَاكِم, (أمَرَاء) أمِيْر
government حُكُومَة
grammer النَّحْو
grandfather (أَجْدَاد) جَدٌّ
grandson (أَحْفَاد) حَفِيْد
grape عِنَب
grass كَلَأٌ
grateful شَكُور, شَاكِر
gratitude شُكُور, شُكْر

green إخْضَرَّ,أخْضَرُ (v.in.)
greet رَحَّبَ
grieve حَزِنَ(س),حَزِيْن (a.p.)
grave قَبْرِ(قُبُور),مَقْبَرة(مَقَابِرُ)
group طَائِفة
grocer بَقَّال, grocery shop بَقَّالَة
guest ضَيْفٌ (ضُيُوف)
guide هَدَى(ض), هِدَايَة (in)
habit خُلْق
habitant سَاكِن (سُكَّان)
hair الشَعْر
half شَطْر
hall قَاعَة
hand (أيْدِى)
hang صَلَبَ (ن)
hard شَدِيْد (أشِدَّاء) ;
hard working, مُجِدّ , مُجْتَهِد
happen وَقَعَ (ف) , تَحَقَّق
happy مَسْرُور
hasten تَعَجَّلَ , اسْرَعَ
head رَأس (رُؤُس)
health صِحَّة
help سَاعَدَ , seek help استَنْصَر;
help نَصْر
hear سَمِعَ (س)
heart قَلْب (قُلُوب)
hide حَجَبَ (ن) أخْفَى
hidden الغَيْب
high عَالى
hit ضَرَبَ
hire استَأْجَرَ
hoard جَمَعَ (ف)
hold fast اعْتَصَمَ
honey عَسْل
honour شَرْف ,عِرْض, عِزَّة
horse حِصَان;group of horses خَيْل
hour سَاعَة
how كَيْفَ
hot حَارٌّ
hotel فُنْدُق (فنَادِق)
house بَيْتٌ (بُيُوت) دَار (دُور) ;
(مَنَازِل)مَنْزِل, (أسكان)سَكَن
ice ثَلْج (ثُلُوج)
idol صَنَم (أصْنَام)
ignite أوْقَدَ
ignorance جَهْل ;pretend ignorance
تجَاهَلَ
illeterate أمِّى , illeteracy أمِّيَّة
immigrant مُهَاجِر
imitate تَشَبَّهَ
in فى ; in defence دُوْنَ
indeed إنَّ , إنَّما
individual نَفَرٌ
infidel كَافِر (كُفَّار), infidelity كُفْر
influence أثَرَ (v.t.) تَأثَّرَ (v.i)
informed خَبِيْر
innovation بِدْعَة
insect حَشَرَة (حَشَرَات)
institute المَعْهَد (مَعَاهِد)
intelligence فِطْنَة , intelligent
فَطِيْن, ذَكِيّ
intend نوى (ض)
intention نِيَّة (نِيَّات)

interested رَاغِب , take interest in
رَغِبَ (فى)
interesting لَذِيْذ
intoxicate أَسْكَرَ
intransigence فُسُوق ,فِسْق ;
intransigent (فسَّاق)
طَاغُوت ,طَاغِى , فَاسِقٌ
intrigue كَيْد
iron (ض) كَوَى
irresistible القاهِر
irrigate رَوَّى
jail سِجْن, put in jail (ن) سَجَنَ ,
(ض)حَبَسَ
jar جَرَّة
jinn الجنُّ
joke هَزْل
joker المِهْذَار
journal مَجَلَّة
journey (أسْفَار) السَّفَر
joy سُرُور
judge (قُضَاة) القَاضِى
jurist (فُقَهَاء) فَقِيْه
jump (ض) وثَبَ
justice عَدْل, قِسْط ; do justice
(a.p.) عَادِل, (ض) عَدَلَ
key (مَفَاتِح) مِفْتَاح
kill (ن)قَتَلَ (ف)بَخَعَ, killed قَتِيْلٌ
kind كَرِيْم
king (مُلُوك) مَلِكٌ,kingdom مَمْلَكَة
kitchen (مَطَابِخ) مَطْبَخ
knock (ن) دَقَ , الدُّق (in)
knife السِّكِّيْن

know (ض)عَرَفَ , (س) عَلِمَ ;
عَالِم (a.p.) عَلَّام (sp.);
knowledge مَعْرِفَة, عِلْم
known مَألُوف ,مَعْرُوف
lace شِرَاك
laboratory مَعْمَل, labourer عَامِل
lady سَيِّدَة
language لُغَة
land (ض) نَزَل نَازِل (a.p.); البَرُّ
laugh (س) ضَحِكَ
lamb خَرُوف
lamp سِرَاج
lame أَعْرَجُ
lament (ف) جَزَعَ
last night البَارِحَة
lasting دَائمة
late مُتَأَخِّر , be late تَأَخَّرَ
lazy كَسْلان , be - (س)كَسِلَ
law (قَوَانِين) قَانُون
lead (ن)قَاد ; leader (أئِمَّة)إمَام,قَائِد
leaf (أوْرَاق) وَرَقَة
learn تَعَلَّم ;learned عَلَّام,عَالِم
(sp); learn a lesson إعْتَبَر
leasure time فَرَاغ
leave (ن)تَرَك,تَرْك (in)
lecture مُحَاضَرَة
letter (رَسَائِل) رِسَالَة
library مَكْتَبَة
lick لَعِق
lie (ض)كَذَبَ ; liar كَذُوب ,كَاذِب
life حَيَاة ; living حَيٌّ

light ضَيَاء ,نُور
little قَلِيلاً , قَلِيل
live عَاشَرَ , (ن)سَكَنَ
loan (قُرُوض) القَرْض
locked مُقْفَل
lose (س)خَسِرَ ; خَاسِرٌ (a.p.) loss ضَرٌّ, خسْران
lose hope (ح)يَئِسَ
lord (أَرْبَاب) رَبّ
love حُبّ, أَحَبَّ (in), living, مُحِبّ, مُشْفِق
low مُنْخَفِض
magic سَحْر , magician سَاحِر
make (ف)صَنَع ,(ف)جَعَلَ
man (رِجَال)رَجُلٌ ,انْسَان ; mankind النّاس , manliness مُرُوءة
manager مُدِيْر
manage دَبَّرَ
manner (آداب) أَدَب
map (خَرائِط) خرِيطَة
market (أَسْواق) سُوق
marry (ف)نَكَحَ , give s.o. in marriage زَوَّجَ , أنكَحَ
martyr (شُهَداء) شَهِيد
mat سَجَّادَة
match مُبَاراة
mayor of the city رئَيس الْبَلَدِ
meal وَجْبَة ,طَعَام ; quick meal وَجَبَات سَرِيْعَة
mean ذَلِيل
meat (لحُوم) لَحْم
medicine الطِّبُّ
meet (س) لَقِيَ , لاَقى , تَقَابَل , قابَل
meeting (مَجَالِس) مَجلِس ,لِقاء (in)
mercy رَحْمَة , have - (س) رَحِمَ , merciful رَحْمٰن, رحيم (sp)
merchant (تُجَار) تَاجِر
messenger (رُسُل) رَسُولٌ
mice (فَار.s)فِئْران
middle وَسَط
mighty عَزِيْز
migration هِجْرَة
mind (أذهَان) ذهْن
milk حَلِيْب ,لَبَن
minaret مَنَارَة
minute (دَقَائِق) دَقِيْقَة
minister (وُزَراء) وَزِيْر
mistake ضَلاَلَة ,خَطاءَ
mix مَزَجَ , mix with s.o. خَالَطَ
mock (س) سَخِرَ
modesty الْحَياء
monkey قِرْدَة
month (أشهُور ,شُهور) شَهْر
moon (أقمار) قَمَر , full - (بُدُور)بَدَر
monument (آثَار) أثَرَ
money (أمْوَال) مَال
mortal مَيِّت
mosque (مَساجِدُ) مَسْجِد
mother (أمَّهات)اُمّ
morning الصَّباح
move away إِبْتعَدَ , move تَحَرَّكَ

mountain (جِبَال) جَبَلٌ
much كَثِيراً ,كَثِير
multiply مُتَعَدِّد, تَعَدَّدَ (a.p.)
mute أَخْرَس
name اِسْم ;to name سَمَّى
narrow ضَيِّق
near لَدَى ,قَرِيْب ;bring near قَرَّبَ;
nearness قُرْب; come near
أَقْرَب ; nearer اِقْتَرَب
necessary (ض) وَجَبَ , وَاجِب
need (حَوائج) حَاجَة
neglect أهْمَلَ ; neglectful لَاهِي
never أَبَداً
next الآخِر , next life الآخِرة
night (ليالى) اللّيْل
noble صَالِحٌ
nobility كَرَامَة
note التقرِيْر
noun الاسْم
novel رِوَايَة
now الآن
nun رَاهِبَة
nurse مُمَرِّضَة
obey أَطَاعَ, أَسْلَمَ , (ن) قَنَتَ ;
مُطِيْع, مُسْلِم(a.p.)قَانِت;
obedience إسْلَام ,قُنُوت ,إطَاعَة
obligate كَلَّفَ
occupy (ن) شَغَلَ
occur (ف) وَقَعَ
old age شَيْبٌ
old man (شُيُوخ) شَيْخٌ
olive الزَّيْتُون
once (مِرَاراً) مَرَّةً
one احَدٌ ,وَاحِدٌ
open (ف) فَتَحَ , مَفْتُوح (p.p.); open
تَفتَّحَ ; open up الشَّهَادة
opportunity الفُرْصَة
oppose خَالَفَ
oppressed مَظْلُوم , oppressor
الظالِم , oppression الظلْم
orange بُرْتَقَال
orator (خُطَبَاء) خَطِيْبٌ
order (ن) أَمَرَ , الآمِر (a.p.) dictator
ostrich نَعَامَة
other الآخِر , غَيْر
outside فى الْخَارِج
overpower (ف) قَهَرَ
page صَفْحَة
palace (قُصُور) قَصْر
panel (مَصَارِيع) مِصْرَاع
paper (أَوْرَاق) وَرَقَة
paradise الجَنَّة
parents وَالِدَان
part (أَجْزَاء) جُزْء
partner (شُرَكاء) شَرِيْك
parking ground مَوْقِف
party فِرْقَة , فَرِيْق
pastime لَهْو
patience (ص)صَبَر , صَبْر ,
صَبُور, صَبَّار(a.p.) صَابِر
pasture الكَلَاء
path صِرَاط
pave the way مَهَّدَ

peace سَلَام , الأَمَن
peak رأس
pen (أقْلَام) قلم
people (أقْوَام)قَوم , النَّاس
perfect كَامِل ; be-اسْتكْمَلَ,(ك)كَمُل;
make -أكْمَلَ
performing أَرَاء
period فَتَرَة
perish (in) فَنَاء , (س) فَنِيَ
pearl (لآلى) لؤلؤ
permission إذْن
permanence خُلْد، خُلُود
permit إذْن ,إجَازه
prepare أَعَدَّ
picture (صُور) صُوْرة
piety وَرَع, تقوى ; pious مُتَّقِي
place (أمْكِنَة) مَكَان
plate (صُحُون) الصَحْن
play (س) لَعبَ, -ground مَلْعَب
please (ن) سَرَّ, pleased رَاضِي ,
be - (س) رَضِيَ
plaeasant لَذيْذ
pledge عَهِدَ
plenty كَثْرَة
plot (ن) مَكَر
plunder انتَهَبَ (ف) نَهَبَ
philosopher فَيْلَسُوف,فَلَسَفِيٌّ
pocket جَيْب
polite مُهَذَّب
poor فَقِير , poverty فَقْر
poetry الشِّعْر

policeman شُرْطِي
populated عَامِرة
pounce (ض) وَثَب
pour (ن) سَكَبَ
possess (ض) مَلَكَ
position مَنْزِلَة
put أَنَاء
power حَول ,قُوّة ; powerful قَوِيٌّ
قَادِر
praise حَمْد , praise-worthy حَمِيْد
praise (ف) مَدَحَ
pray (ن) دعا prayer الدُّعَاء
الصَّلَاة
preach دَعَا , preaching دَعْوَة
present حَاضِر , be - (ن)حَضَرَ
presence حُضور
prison (سُجُون) سِجْن
price (أثمَان) ثَمَن
progress تَقَدَّمَ
produce أَحْدَثَ
project مَشْرُوع
progeny (ذَرَارِى) ذُرِّيَّة
profit منفَعَة ,نَفْع
proof دَلِيْل ,بُرْهَان
prohibit حَرَّمَ ,prohibited حَرَام
promise وَعْد
prophecy نُبُوَّة , prohet نَبِيٌّ
protect (س) حَفِظَ
protector قَوَّام
prostrate (ن)سَجَدَ
proverb (أمْثال) مَثَل

provision (أرْزَاق) الرزق
proud مُسْتَكْبِر ; be - اسْتَكْبَرَ
pyramids أهْرَام
quarrel جَادَل,تَخَاصَمَ,خَاصَمَ
quietly بِهُدُوءٍ
quick meal وَجْبَةٌ سَرِيْعَة
quote (ن) نَقَلَ
radiant (f) زَهْرَاء , أزْهَر
rain مَطَرٌ ; raining مُمْطِرٌ, rain أمْطَرَ
raise (ف) رَفَعَ
reach (ن) بَلَغَ
read (in) قِرَاءَةٌ , (ف) قَرَأَ
reality (حَقَائِق) حَقِيْقَة
realize (ن) شَعَرَ
reap (ن) حَصَدَ
recite (ن) تَلَا ,رَتَّلَ
receive تَسَلَّمَ , إسْتَلَمَ
recognize (ض) عَرَفَ
recommend (ف) شَفَعَ
recompense دِيْن
red أحْمَر(.f حَمْرَاء) ; be red إحْمَرَّ
redicule (ف) طَعَنَ
reduce *'an* (ف) وَضَعَ
refrigerator ثَلَّاجَة
register (دَفَاتِر) دَفْتَر
regret (س) نَدِمَ
reject (ن) رَدَّ
relate (ض) حَكَى
religion (أدْيَان) دِيْن
remind ذَكَّرَ , reminder تَذْكِرَةٌ
remove (ف) دَفَعَ
representative مَنْدُوب
repair صَلَّح
research بَحْثَ
reside (ن) سَكَنَ resident سَاكِن
مُقِيْم, (سُكَّان) residence
سَكَنَ
resolve (ن) حَلَّ
respect احْتَرَمَ , أكْرَم respectable
مُحْتَرم
result نَتِيْجَةٌ
restaurant مَطْعَم
resurrect (ف) بَعَثَ
retrent اعْتَكَف
return (in) مَرْجِع , (ض) رَجَعَ , -
(in) عَوْد , (ن) عَاد
reward (أجُور) أجْر
rice اَرُزٌّ
ride (in) رُكُوب ; (س) رَكِبَ
right صَحِيْح
ring (خَواتِم) خَاتِم
ripen (a.p.) نَاضِج (ف) نَضَجَ
rise (in) طُلُوع , (ف) طَلَعَ
river (أنْهَار) نَهْر
roof سَقْف
room (غُرَف) غُرْفَة
rose وَرْدَة
round مُدَوَّر , go round طَافَ(ن) ,
(in) طَوَاف
rule (a.p.) حَاكِم , (ن) حَكَمَ; rule
(in) حُكْم
rule (قَواعِدُ) قَاعِدَة
ruined خَرِبٌ

run (ض) جَرَى , (ف) سَعَى ; -
away (ن) هَرَبَ
safety النَّجاة ;
safety عَافِيَة ; safe سَالِم
sanctity حُرْمَة
saphire يَاقُوت
satan (شَيَاطِيْن) شَيْطَان
satisfy أَقْنَعَ
save عَصِمَ ,(ن)صَانَ , (س) حَفِظَ
savour حَامِض
scarcity قِلَّة
scene (مَنَاظِرُ) مَنْظَر
scholar عَالِم
say (ن) قَالَ
seal (ف)طَبَع
sea (بُحُور, أَبْحُر) بَحْر
secondry ثَانَوِى
see شَاهَدَ , (ن) بَصَرَ , (ن) نَظَرَ
seek التَمَسَ
secret (أَسْرَار) سِرٌّ
self (أنفُس) نَفْس;self-sufficient غَنِيٌّ
send أَرْسَلَ, (ف) بَعَثَ; - down
نَزَّلَ , أَنْزَلَ; - ahead قَدَّمَ
sentence (جُمَل) جُمْلَة
servant (خُدَّام) خَادِم
serve (ض,ن) خَدَم
set (ك) غَرُبَ
set free أَطْلَق
shade, shadow, (ظِلَال) ظِلٌّ
shame نَدَامَة
shine (ف) لَمَعَ, لَامِع (a.p.)
shirt قَمِيْص
shoe نَعْل
shop (دُكَاكِيْن) دُكَّان
short قَصِيْر;short statured قَصِيْرُالْقَامَةِ;
shorten قَصَّرَ
sick (مَرْضَى) مَرِيْض
sight (ف) لَمَحَ
sign (آثَار) أَثَر ; (آيَات) آيَة
silver فِضَّة
similie مَثَلٌ
sin (ذُنُوب)ذَنْب sinner خَطْأ
sincere (c) أَخْلَص, مُخْلِص
sister أُخْت
sit (ض) جَلَسَ
skin (جُلُود) جِلْد
sky سَمَاءٌ
slaughter (ف) ذَبَحَ
slave (عَبِيد, عِبَاد) عَبْد
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